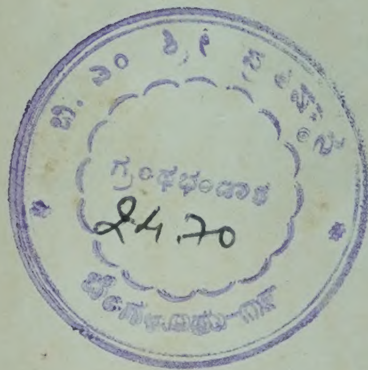
ARCHÆOLOGICAL SURVEY OF MYSORE



ANNUAL REPORT 1942



University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL DEPARTMENT

FOR THE YEAR 1942



MYSORE
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ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR 1941-42.

PART I—ADMINISTRATIVE.

Staff.

Dr. M. H. Krishna, M.A., D.LIT. (Lond.), continued as Director of Archæological Researches in addition to his duties as Professor of History in the University. Mr. R. Rama Rao, B.A., Assistant to the Director, went on leave for one month and 18 days. During this period Mr. L. Narasimhachar, M.A., Technical Assistant, acted as Assistant to the Director and Mr. R. Chakravarti as Technical Assistant.

The place of Architectural Assistant remained vacant this year also; proposals to fill up the post are, however, before Government.

Mr. S. Krishnaswamy Sastry, the senior Pandit of the Department, passed away on 26th February 1942. He had served in the department for 15 years. In his place Mr. M. Hanumantha Rao, M.A., has been appointed as Pandit on probation for one year.

Tours: Exploration.

In connection with the study and inspection of the ancient monuments and sites in the State and for the collection of inscriptions, tours were undertaken in parts of the Mysore, Hassan, Bangalore and Chitaldrug districts by the Director and in parts of the Mysore, Hassan, Kadur, Shimoga and Chitaldrug districts by the Technical Assistant. The Assistant to the Director toured in the Shimoga and Chitaldrug districts for the collection of inscriptions. For comparing with the originals and collecting the estampages of the Tamil and other inscriptions in connection with the printing of the supplementary volumes of the Epigraphia Carnatica for the Bangalore, Tumkur and Kolar districts, tours were undertaken by Mr. R. Chakravarti and the Tamil Pandit Mr. Balasubrahmanyam, B.A., who was appointed temporarily for a period of six months from 1st September 1941.

Interesting sculptures, some of them important iconographically, were discovered during the year at Pāḷya in the Hāssan taluk, Hiremagaḷūr in the Chikmagaḷūr taluk, and Bramhasamudra in the Kaḍur taluk. The earliest monuments studied

during the year belong to about the 10th century A.D. At Āsandi in the Kaḍūr district vigorously sculptured railings reminding us of Badami and Ellora work were discovered. These railings belong in all probability to circa 900 A.D. In the village of Garji in the Kaḍūr taluk there is a small Īśvara temple containing in its navaraṅga several pillars whose bases are carved with minutely worked but modestly ornamented figures of gods in the Chōḷa style like those met with at Haḷe-Ālūr in the Chāmarājanagar taluk.

Tour: Excavation.

Excavation work was conducted during the year at Brahmagiri near Siddāpūr in the Moḷakālmuru taluk. The results have been very encouraging and confirm the conclusions arrived at during the previous excavations on the site. A noteworthy feature of this year's excavation at the place is that three coins—one of the Bijapur days, another of the Chālukya period and the third of about the early Śātavāhana period—were discovered during the course of digging. The discovery of the early Śātavāhana coin particularly is interesting since, in Brahmagiri, no coins had been found so far while digging. All the three coins help us in dating the levels and the antiquities. The work carried out this year may be said to be complete so far as it goes since we have been able to reach in one excavation virgin soil at a depth of sixteen feet below the surface. More information regarding the evolution of pottery and the neolithic and microlithic periods has been collected and more than 3,000 antiquities were unearthed and brought over to Mysore for study.

Conservation.

Notes of periodical inspection of the ancient monuments carried out during the year were submitted. In connection with the conservation of the Gōmaṭa colossus at Śravaṇabelgoḷa the Special Committee met and experiments are being conducted. Estimates for repairs to the several ancient monuments in the State were, as usual, scrutinised and returned either with countersignature or for revision from time to time.

A statue of His late Highness Sri Krishnaraja Wadiyar IV is now being prepared at the Chamarajendra Technical Institute, Mysore, for being installed at the Chennakēśava temple, at Bēlūr.

Epigraphy.

About a hundred inscriptions were collected during the year. Of these, four are copper plate records and the rest lithic ones. Among the copper plate records, three are of the Gaṅga period. Of the stone records, the earliest in date is an inscription of the time of the Rāshṭrakūṭa king Gōvinda Prabhūtavarsha. On the 'Yūpastambha' at Hiremagaḷūr an inscription of about the 10th century A.D. was discovered.

In connection with the Bangalore Supplement to the Epigraphia Carnatica, the texts of the Tamil inscriptions were compared, copied and forwarded to the press for being set in type.

Numismatics. Twenty coins were acquired for the office Museum. (For their details please *see* part IV of the Report). The Śātavāhana coins discovered at the Chandravaḷḷi excavations were further studied. A draft catalogue has been prepared and is being revised for publication. Several coins received from private parties were examined and returned.

Manuscripts. Two interesting manuscripts obtained for study are the "Koḍagu dēśada janangaḷa charitre" and the "History of the Kaḷale chiefs who were Daḷvoys at the Mysore Royal Court." The latter is reviewed in part V of the present Report.

Museum. The acquisition of some coins has already been mentioned. About 66 ornamental metallic objects discovered during the year in the roof of the Prasanna Sōmēśvara temple at Sōmpura were obtained for display in the Office Museum.

Library. About 36 new books were added to the Office Library.

Exhibition. In connection with the Mysore Session of the Indian Historical Records Commission, an exhibition of manuscripts, etc., was arranged at the Jaganmohan Palace, Mysore. The exhibition was well attended by visitors and the exhibits were much appreciated. The Director was the Local Secretary of the Records Commission and almost all the members of the staff worked in various capacities for the success of the session.

Publications. The Annual Report for 1940 was published and that for 1941 printed and submitted. The work of publishing the supplementary volumes to the Epigraphia Carnatica of Bangalore, Tumkūr and Kōlār was pushed through. The texts and transliterations of the inscriptions in Shimoga and Kōlār were copied and sent to the press. Thus the texts and transliterations of all the inscriptions in the supplementary volumes have been either sent to the press or have been printed.

Volumes II, III and IV of the work on Architecture in Mysore which have already been written out are being made ready for the press. The Chandravaḷḷi excavation monograph work was also taken on hand. The antiquities were arranged according to dates and levels, and the catalogues were checked and prepared for publication. A catalogue of the coins has also been prepared and is being revised for publication.

Finances. The receipts and expenditure of the Department under the budget heads amounted to Rs. 17,853-3-3 and Rs. 17,853-3-3 respectively. A sum of Rs. 267-10-0 was realised by the sale of the departmental publications and photographs during the year.

The success of the work of the Department was rendered possible by the sincere co-operation of the members of the office staff.

PART II—CONSERVATION.

MYSORE DISTRICT.

Somanathapur.

PAÑCHALINGĒŚVARA TEMPLE.

1. Only three of the original five towers of the temple are remaining at present. Even these are in a dilapidated condition. Unless steps are taken early to conserve them, they may collapse before long. They are intact on the west side; but on the east side they need general repairs, suitable stone props being given at necessary places to hold in position such of the stones as are in danger of coming down. The outer faces on the east side of the towers should then be plastered over so as to match the greyish granite out of which the temple is built. The facades should be ornamented like the rest of the towers and the design in this respect may be obtained from the Government Architect.

2. The brick superstructures above the long maṇṭapa may be removed and a new water-proof light concrete roof may be constructed.

3. The broken beams of the maṇṭapa may be held in position by giving stone props shaped like the other pillars in the maṇṭapa.

4. The flooring of the maṇṭapa may be made even with the level of the stone of the ankaṇas in front of the shrines and a cement flooring coloured to match granite stone may be provided.

5. The inscription stone may be set up in an upright position in the south-east corner of the temple. Perhaps it may be possible to discover its base by a little excavation in the spot where the inscription stone is lying.

6. The platform around the building may be levelled, its stone revetment and steps reset and the whole thing covered over with cement concrete as in the maṇṭapa.

7. The five liṅga pedestals may be set up in their original places.

8. Size stone should be avoided as far as possible, during the renovation of the temple. It is desirable that only the original blocks should be used.

KĒŚAVA TEMPLE.

(I Class).

This temple was last inspected by the Director in 1932 and a conservation report was submitted. Subsequently rumour reached the Archæological Department that conservation work in the temple had been undertaken by the Public Works Department. The Director of Archæological Researches wrote to the Executive

Engineer asking for full information about the renovation of this temple, if any. The Executive Engineer replied that no such renovation was being done.

The temple was inspected by the Director on 15-7-1941 and it was learnt that renovation work has been going on for more than three years since which time a number of stone and brick masons have been employed permanently for carrying on renovation, the employees at present being Siddiah, stone mason, Chinnasami, cement mason, and Raju, his boy.

A fundamental point noted in this connection is that these works appear to be carried out without any knowledge of the Archæological Department or any intimation thereto. Government Order No. D. 12944-57/Uni. 25-29-4, dated the 22nd May 1930, requires that the approval and countersignature of the Archæological Department are necessary for any repairs to be done for any building mentioned in the list of Ancient Monuments. The Sōmanāthapur temple is a First Class Monument and one of the most important architectural buildings in the State. It is not clear under what circumstances the estimate for its repairs was approved without the Archæological Department being consulted in the matter.

As for the work that is actually being done, a part of it is acceptable to the Archæological Department. The white cement used for pointing the floor of the quadrangle is being substituted by coloured cement. Wherever pointing is done it should not be visible or prominent. The sculptures inside and outside the temple are being cleaned of their soot coating. A rest-house for visitors is being constructed outside the north-west corner of the temple. These items are welcome.

But there are some other items of work which are archæologically unsound. In the sculptured friezes of the temple the damaged and worn out portions have been removed by cutting them out. Imitation sculptures made by untrained modern stone masons are being introduced in the cut out places. This has often been called by scientific conservators archæological forgery. This should be practised to an exceedingly limited extent to prevent danger to a building. But when sculptures carved by people who do not know the elements of that art and who cannot differentiate between the forehead of an elephant and that of a mouse are accepted for insertion into an ancient building, the world of archæologists would condemn the action taken.

The inner flooring of the temple had a little unevenness which is now attempted to be removed by a chiselling process which appears to be glaringly modern and absolutely out of place in the floor of the old temple.

Something worse has been done about the sculptured images. The sculptured images of gods which had been kept around the temple have been removed to new places and repaired in awful ways. Two of these have now been set up as dvārapālas for the new doorway with their damaged faces newly lifted and provided with platyrrhine noses, and holding symbols whose claims to their places are highly doubtful.

In the main garbhagṛiha, in the place of the lost Kēśava image, an entirely different form of Vishṇu has been installed. Worst of all is an attempt to repair the broken flute of the Vēṇugōpāla image. A new piece has been mounted by smearing cement on the lower part of the beautiful face of Vēṇugōpāla which is one of the finest pieces of sculpture in the Mysore State. Cultured visitors from distant lands who have seen these renovations could not help feeling that the Mysore authorities have been permitting repairs of a most unarchæological character.

At a short distance around the temple a new source of danger has been observed. The maidan inside the fort, which had been partly under dry cultivation and partly a meadow, has been during the last four or five years converted into wet land and the water is no doubt percolating underneath the temple. This may be expected in course of time to soften the whole ground on which the temple stands and to lead to its collapse ultimately. Its dire effects are already to be seen in the damage that can easily be observed in the outer prākāra wall of the temple, particularly on the north side. Wet cultivation in the fort area should be immediately stopped and, as soon as possible, this area should be converted into an open meadow from which rain water would be naturally drained off.

The Kēśava temple at Sōmanāthapur is a First Class Ancient Monument and deserves to be conserved and kept up in a very good condition.

The temple was again inspected on 24-3-1942. No subsequent communication in reply to the conservation note of the Director submitted during July 1941, was received from the P.W.D. Thus the monument was reinspected. The Director was glad to note that the work of tampering with the sculptures has been stopped, though the ugly cuttings made in the sculptured friezes are yet remaining. But since then all work has been stopped except that of completing the T.B. The following pieces of work may be taken up and continued to completion :—

1. Substituting the white cement pointing of the courtyard with coloured material.

2. The completion of the T. B. and the construction of the kitchen, etc., block.

3. Mortar grouting the cracks in the outer walls all round and pointing.

4. Preventing the leakages in the roofs.

The worst piece of work done since the last inspection has been the removal of the flute of Vēṇugōpāla in doing which his beautifully rounded chin has been chiselled away by untrained hands. The figure should not be touched any more without guidance from the Archæological Department. The latter should supervise the proper treatment of the figure.

The cultivation of the lands inside the fort should be stopped at once ; otherwise the temple may collapse in course of time.

The chiselled slabs of the hall may be roughly planed so as not to appear jarringly as they do now; they should not be polished.

The supply of electric lighting to the temple may be hastened.

For the main cell, the Kēśava image of the Tumbadēvanahaḷḷi coffee estate near Arehaḷḷi of Bēlūr taluk may be brought and installed for worship and the temple may be thrown open to all classes of worshippers.

HASSAN DISTRICT.

Palya.

JANĀRDANA TEMPLE.

Since the main image of the temple is peculiar and goes back to about the 11th century A.D., the monument may be preserved under class III. The temple is reported to have a sum of Rs. 4,000 at its credit in the shape of State Loan bonds. Some minor repairs may be caused to be effected, particularly regarding the roof and flooring of the temple. The garbhagṛiha and some of the prākāra shrines are said to be leaky. The vegetation growing on the walls, the roof and in the surroundings may be cleared. The steps against the north wall of the temple may be removed so that the wall details may be opened to view. The ventilators in the central ankaṇa of the temple require wire-netting. The shrine against the south outer wall of the navaraṅga may be removed since it does not belong to the original structure and is ugly.

Hirekadalur.

CHENNAKĒŚAVA TEMPLE.

This is an ornate structure of the Hoysaḷa period containing several finely carved architectural members. But it is very much dilapidated and cannot perhaps be repaired without very heavy cost. The surroundings are in a bad state owing to misuse by the villagers. The carved stones and pillars may, if necessary, be utilised elsewhere or preserved in a safe place. The Kēśava image which is at present lying in the navaraṅga of the Īśvara temple may be removed to a place of worship or preserved without damage in a museum.

Hariharapura.

HARIHARA TEMPLE.

The images of all the three cells of the temple are now missing. It is reported that at least two of them were shipped to Denmark long ago. In the northern niche

of the navaranga was enshrined a beautiful image of Lakshmī-Narasimha. As it was mutilated, the villagers have removed it to about a furlong away to the east of the temple. The image is now lying uncared for under a tree. It is fully deserving of preservation in a museum. For the time being, it may be preserved in the navaranga of the temple.

The temple itself is almost intact and requires only some minor repairs. The vegetation growing above the structure may be cleared. The walls and ceilings require mortar pointing at several places. The flooring may be made even. The surroundings require to be kept neat and tidy, cultivation of the land in the immediate vicinity being prohibited.

Heragu.

KĪRTINĀRĀYAṆA TEMPLE.

(II Class).

This temple has been recently renovated and a compound wall is being constructed. The institution has about Rs. 400 at its credit, which may well be utilised for repairing the porch.

Mudigere.

YŌGĀ-NARASIMHA TEMPLE.

(Proposed for inclusion in the second class).

Though the temple is intact, it requires some minor repairs. The plants and trees growing near the outer walls should all be cut down and the circumambulatory passage cleaned of its dirt. Whitewashing in any part of the temple should be forbidden and the thick coat of chunam on the walls, etc., should be slowly and carefully scraped off without damaging the stone.

Koravangala.

BŪCHĒŚVARA (I Class) AND OTHER TEMPLES.

The improvements suggested in respect of the Būchēśvara and other temples in the Mysore Archæological Report for 1933, have not yet been carried out. The suggested improvements are as follows:—

1. The houses on the south of the Būchēśvara temple should be acquired and the compound extended, with a gateway from the east or south-east leading directly from the road.
2. The railing stones of the temple which are lying about near the tank and elsewhere may be restored to their original position.

3. The village panchayet may be encouraged to lay out a park in the grounds between the Būchēśvara and the Nāgēśvara temples to the east of the tank and the cart-track connecting with the high road may be improved and made useful for cars.
4. The pond to the north-east of the Gōvindēśvara temple which appears to be the only source for the supply of drinking water to the village, may be rebuilt with the old stones lying about.
5. The sculptured pieces thrown about in various parts of the village may be collected and stored in the compound of the Būchēśvara temple.

Anugavalli.

RĀMA TEMPLE.

This temple is sufficiently intact and not archæologically important, though old. It would be enough if the villagers are encouraged to maintain the institution in its present state.

Honnavara.

KĒŚAVA TEMPLE.

(III Class).

This is an ancient monument of the third class, having some beautiful ceilings and figure sculptures. Though it is intact, it appears to be of late neglected so that vegetation has been growing on it in several places. The southern walls seem to be out of plumb here and there and require to be examined early and reset. It is said that the ceiling of the garbhagṛiha is leaky in one or two places. The leaky portions require to be properly pointed with mortar. The garbhagṛiha doorway which is a well-carved piece should be cleaned of its thick coat of chunam slowly and carefully. The stones of the walls require mortar-pointing here and there.

Adagur.

TEMPLES NEAR THE TANK OF THE VILLAGE.

It is impossible to conserve these temples without very heavy cost, since they are much dilapidated. The surrounding jungle growth may, however, be cut down and the temples preserved from further destruction.

LAKSHMĪNĀRĀYAṆA TEMPLE.

The temple is sufficiently intact but requires to be made neat and tidy so far as its surroundings are concerned. At the time of inspection the circumambulatory passage outside had been overgrown with vegetation. The passage requires to be

made even and cement-pointed. A compound wall may perhaps be constructed when funds permit and the surrounding ground may be levelled properly.

Gonisomenahalli.

ŚIVA TEMPLE.

The Śiva temple at this village is a small structure of no architectural merit. But inside its navaraṅga there are three exquisitely carved images which deserve to be protected. For the sake of these images it is recommended that the villagers may be encouraged to preserve the temple by executing some minor repairs. Some slabs of the walls which are out of plumb may be reset and the roof made water-proof. The flooring requires to be made even. A wooden door for the navaraṅga seems to be necessary. The archak may be encouraged to take care of the images.

Halebid.

VĪRABHADRA TEMPLE.

(II Class).

Though the Vīrabhadra temple is intact, its surroundings need to be cleared of vegetation and made neat and tidy. On the roof of the mukhamaṇṭapa a *pipul* plant is growing. It should be cut down immediately. The outer walls seem to be bulging outwards in one or two places on the south and north. They may be examined. The pond immediately to the south-east of the temple may either be railed off for protection or, better still, filled up since it is not serving any useful purpose. The wall sculptures are being damaged by mischief-mongers. They may be prevented from doing so by the setting up of an Ancient Monument board. The ground around the basement of the temple may be excavated so that the basement details may be opened to view.

Other Monuments.

It is of course necessary to reserve the palace site for future excavation by the department. But in the meanwhile it is desirable to include the site in the list of Ancient Monuments. It may be declared ' Protected ' and put under Class III.

A few yards from the T. B. there are five mounds which mark the sites of five ornate structures of the Hoysaḷa period. From the details of the basement friezes depicting mythological stories, etc., and the exquisitely carved sculptures representing Lakshmīnārāyaṇa and other gods, it is gathered that the temples, though small in size, were yet as beautiful as the Kēdārēśvara and Hoysaḷēśvara temples at the place. It seems desirable that these sculptures and friezes should be preserved and no longer be allowed to be neglected and mutilated.

(1) It is therefore suggested that the mounds may be included in the list of protected Ancient Monuments of Class III and, by degrees, be cleared so that the friezes may be laid bare to view.

(2) The sculptures may be set up within the area in an upright position.

(3) The vegetation around may be cut down and the premises made neat and tidy.

(4) If possible, the entire group of these temples may be enclosed in a compound which may be secured by a lockable gateway.

(5) An approach road from the T.B. may also be made since the spot is very near the T.B.

For the time being, it may not be possible to find funds for all these items. The work may be spread over a few years and each year one of the mounds may be cleared and the sculptures, etc., preserved. The cost on this account may not come to more than Rs. 300 for each mound. But it is very necessary that an Archæological officer should be present during the execution of the work.

KADUR DISTRICT.

Hiremagalur.

KŌDAṆḌA-RĀMA TEMPLE.

The Kōdaṇḍarāma temple is a major Muzrai institution and is well kept. But the outer walls of the garbhagṛiha and sukhanāsi are a little out of plumb in a few places. On the west just below the eaves a crack has sprung up owing perhaps to the heavy weight above. It may be considered if the weight cannot be lessened. The joints of the wall slabs require mortar pointing. There are two rooms on either side of the sukhanāsi inside the temple. To let in more light, the ceiling may be opened and ventilators provided. Immediate attention is however necessary in the case of the west outer wall of the garbhagṛiha since it is in danger of collapsing. The roof of the raṅgamaṇṭapa is reported to be leaky in several places. This may be looked into.

Brahmasamudra.

NĀRĀYAṆA TEMPLE.

The Nārāyaṇa temple at Brahmasamudra is intact. But of late it is much neglected and the surroundings require to be made neat and tidy. The dvārapāla figures in front of a house to the south of the village deserve to be preserved in a museum.

Tangali.

ĪŚVARA TEMPLE.

The Īśvara temple is the oldest monument in the village and hails from about the 12th century. Though it is not an ornate structure, the villagers may be encouraged to effect some minor repairs to the temple. The leaky portions of the roof may be caused to be repaired and the surroundings of the temple cleared of debris and vegetation.

Macheri.

YÔGĀ-NARASIMHA TEMPLE.

In such an insignificant place as Macheri which consists of just seven or eight houses there exists an architectural monument, that is the Yōgā-Narasimha temple, which is about a thousand years old and as such worthy of preservation from further destruction. The original structure consisting of the garbhagṛiha and its front maṇṭapa is however intact, though the outer walls of the garbhagṛiha have disappeared. These outer walls may be rebuilt and worship restored, if possible, since the main image of Narasimha is well preserved excepting only for a small cut in the left hand which may be filled up with suitably coloured wax. The front kaisāle which is beyond repairs may be dismantled and the front mukhamaṇṭapa opened out. The flooring of the maṇṭapa and garbhagṛiha may also be improved.

Yellambalasi.

KĒŚAVA TEMPLE.

Since the sculptures inside this temple are all good works of art and since the temple is a muzrai institution, some initial repairs may be effected. Some of the collapsed and out-of-plumb slabs of the walls require to be reset. General repairs seem necessary in the case of the ceilings and surroundings of the temple.

Garji.

ĪŚVARA TEMPLE.

An extra-ordinary interest attaches to the relievo sculptures on the navaraṅga pillars of the temple. In their general features the sculptures resemble those at Haḷe-Ālūr in the Chāmarājanagar taluk of the Mysore district and may well be attributed to the Chōḷa times typologically. It is therefore recommended that the temple may be included in class III of the conservation list and the villagers may be encouraged to put up a compound wall. Whitewashing in the interior of the temple should be strictly forbidden and the existing coating of chunam

on the walls and pillars should be slowly and carefully scraped off without damage to the stones.

Yagati.

VĪRANÁRÁYAṆA TEMPLE.

The villagers are keen on the repairs of the Vīranārāyaṇa temple which hails from about the 14th century A.D. With the co-operation of the villagers and some contribution from them, it might be possible to restore the temple and preserve it from further destruction. The slabs of the outer walls are out of plumb in many places and the roof is leaky throughout the navaraṅga. These require immediate attention.

Mudigere.

ĪŚVARA TEMPLE.

The image of Bhairava in this temple is a good Hoysaḷa piece. Since, however, it is mutilated, it is not being worshipped. Perhaps in due course it may be removed to a museum. Cooking inside the temple should strictly be forbidden. At the time of inspection the premises had been occupied by a barber who was using the navaraṅga of the temple as his kitchen and dwelling place.

The temple is worthy of being declared as a muzrai institution and being restored, as far as possible, for the sake of the well-carved sculptures inside it.

Asandi.

GANGĒŚVARA AND BRAHMĒŚVARA TEMPLES.

These temples are structures of the twelfth century having graceful appearance and are almost intact. A few minor repairs to the outer walls here and there and coloured mortar-pointing in a few places in the roof is all that is necessary for the time being.

VĪRABHADRA TEMPLE.

This temple is a good monument deserving of preservation in the second class. The railings in front of the porch of the temple are unique specimens in the Mysore State assignable to *circa* 900 A.D. They should at all costs be protected from damage. The temple itself is intact; but there is so much of white-washing on the outer walls and inside the temple that all sculptural details have become quite hidden. The thick coat of chunam should slowly and carefully be scraped off without damage to the stones.

Amirtapura.

AMṚITĒŚVARA TEMPLE.

(First Class).

The Amṛitēśvara temple at Amṛitāpura is a first class ancient monument. Several conservation proposals have been made in the past by the department; but none of them has been given effect to. Owing to the extraordinary interest attached to the ceilings and wall details of the temple, it is highly desirable that early steps should be taken to conserve the monument properly.

The slabs of the eaves of the mukhamaṇṭapa have collapsed in a few places and ugly props have been given at the corners to support the eaves. The fallen slabs may be replaced and the eaves generally repaired so as to do away with the props, if possible. It is reported that in a few places in the garbhagṛiha, sukhanāsi and the navaraṅga the roof is leaky. Some of the beams of the mukhamaṇṭapa have developed cracks; they may be held in position by suitable means. The introduction of 'L' shaped iron bands may be considered. The tower above the garbhagṛiha has developed a wide crack near the kalaśa. It may be examined and pointed with mortar suitably coloured. The sculptural details of the tower are covered by plaster which may be slowly and carefully removed without damage to the stone. A store room may be provided in the temple premises for storing the things belonging to the temple. At present they are stored in the navaraṅga, which is not advisable. It may be considered if it is not possible to repair the Vīrabhadra shrine to the south of the temple and convert it into a store room. The larger trees growing in the temple compound should all be cut down. The flooring inside the prākāra may be paved with available stones. The compound wall of the temple requires general repairs.

Shingapura.

YŌGĀ-NARASIMHASVĀMI TEMPLE.

Shingapura is a 'bechirak' village situated near Sōmpura. A new hamlet has sprung up at a distance of about a mile to the south-east of the temple. But none of the inhabitants of this new hamlet seems interested in the temple. During the rainy season the floods of the river Tuṅgā which flows just behind the temple rise high, and water is reported to stagnate within the temple to a depth of about three feet. Thus there appears to be no use in recommending the restoration of the temple.

The images of Yōgānarasimha and Ugranarasimha, however, are good works of about the fourteenth century. The temple itself is not ornamental, though it is surmounted by a stone bulbose dome over a square-shaped stepped pyramidal tower.

The porch and the mukhamaṇṭapa have completely disappeared. The mahādvāra is ruined and the outer walls of the temple are overgrown with vegetation, etc. It would cost nothing less than Rs. 5,000 to repair the temple.

Since the villagers of Sōmpura are not also interested in the monument, the images may in due course be removed either to a museum or to some other temple elsewhere. The neighbouring villagers do not want them.

SHIMOGA DISTRICT.

CHENNAGIRI—HILL FORT. (III CLASS).

The hill fort at Chennagiri is a third class ancient monument. Some repairs have been effected near the entrance and the growth of lantana and grass has been checked by recent burning. But there are many trees and plants growing right on the fort walls themselves which have rendered the slabs out of plumb. These trees require to be cut down early.

KĒTĒSVARA TEMPLE.

None of the conservation measures recommended in M.A.R. 1937, page 55, has been given effect to with regard to this monument. The temple is a neat small structure deserving of being preserved from further ruin. It will not cost much to remove the vegetation growing on the roof. The joints of the wall slabs may be pointed with coloured mortar and the collapsed slabs on the northern side of the temple may be replaced. The roof requires to be made water-proof. The villagers may be encouraged to effect these minor repairs, since the temple is not included in the list of Ancient Monuments.

REPAIRS AND MAINTENANCE OF MONUMENTS.

(BASED ON THE REPORTS OF THE REVENUE SUB-DIVISION OFFICERS).

The annual reports in connection with the repairs and maintenance of the Ancient Monuments in the State have been received only from Tumkur, Kadur and Hassan districts. The Sub-Division Officers of the other districts have not so far forwarded their reports so that they could not be included here.

TUMKUR DISTRICT.

Gubbi Sub-Division.

Turuvekere Taluk.

The Chennakēśava temple at Taṇḍaga and the Kallēśvara temple at Hulikal are both stated to be in good condition. The Nandi in front of Gaṅgādharēśvara, the Chennigarāya temple and the Śankarēśvara temple at Turuvekere are also stated to be in good condition. The Chennakēśava temple at Nāgalāpura is reported to be in need of repairs. The Kēdārēśvara temple at the place is reported to be in good condition.

Chikkanayakanahalli Taluk.

The Yōgamādhava temple at Śeṭṭikere and the Mallēśvara temple at Huliyār are both stated to be in good condition.

Tiptur Taluk.

The Chennigarāya temple at Araḷaguppe is in a good state. But some of the pillars and wall slabs of the Narasimha temple at Vighnasante are said to be bulging out and requiring repairs.

Madhugiri Sub-Division.

Sira Taluk.

The Jumma Masjid at Sira which is a first class Ancient Monument is reported to be clean and tidy. The appointment of a sweeper and the supply of lift pumps for the well are recommended by the Sub-Division Officer.

The main building of the Mallik Rihan Darga at Sira which is also a first class Ancient Monument is reported to be in good condition. But its compound wall is stated to be needing repairs. A sum of Rs. 363 was sanctioned by Government for repairs. But as yet no repairs have been executed. Some monthly grants for the *dīpārādhane* are recommended, since the five brothers who look after the institution by turns are stated to be not getting any remuneration except the small income derived from a private endowment consisting of two acres of wet land at Objagunte.

Tumkur Sub-Division.

The Lakshmīnarasimhasvāmi temple at Dēvarāyanadurga, which is a major muzrai institution and a second class ancient monument, is stated to be fairly well preserved. But for want of stone pavement all round, grass is said to be growing. Instructions are said to have been issued for the removal of the grass. The door at the entrance to the garbhagṛiha is stated to be in need of repairs. The temple has a

sum of Rs. 3,594-7-10 at its credit and the temple authorities are said to have been given instructions to attend to the items of repairs.

The Chennigarāya temple at Kaidāḷa, which is a second class ancient monument and has a sum of Rs. 1,368-15-11 at its credit, is said to be fairly well maintained so far as the inner portion is concerned. The outer gōpura is stated to be in urgent need of repairs since it may gradually collapse if neglected. The work, however, is said to be very costly. The Sub-Division Officer recommends that the gōpura deserves to be preserved in good condition.

HASSAN DISTRICT.

Hassan Sub-Division.

The monuments at Hāssan, Arasikere, Hārnahalli, Jāvagal, Nuggihaḷḷi, Jinanāthapura, Śravanabeḷagoḷa and Hoḷenarasipur have been inspected by the Sub-Division Officer.

KADUR DISTRICT.

Tarikere Sub-Division.

The Amṛitēśvara temple at Amritāpura was inspected by the Sub-Division Officer and the Amildar of Tarikere. No improvements by way of repairs are stated to have been effected and the question of the construction of the compound wall is said to be under correspondence.

Chikmagalur Sub-Division.

The Yūpastambha at Hiremagaḷūr, the Vīranārāyaṇa temple at Beḷavāḍi and the Chennakēśava and Siddhēśvara temples at Marle, are all reported to be in good condition. The roof of the Mārkaṇḍēśvara temple at Khāṇḍya is stated to be leaky.

Mudigere Taluk.

The Jain Bastis at Angaḍi, the Kēśava statue in the ruined temple at the same place and the Kaḷasēśvara temple at Kaḷasa are all stated to be in good state of preservation.

PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

MYSORE DISTRICT.

Somanathapur.

PAÑCHALINGĒŚVARA TEMPLE.

History and general description.

On page 39 of the Annual Report of this department for 1932, a short note on the Pañchalingēśvara temple at Sōmanāthapur has been published. The temple was constructed by Sōmanātha Daṇḍanāyaka just before 1268 A. D. and consists of five shrines which stand in a row facing east and having a long three-aisled verandah in front. Thus it is an example of a quintuple structure of the Hoysaḷa period.

Outer view.

The outer walls are raised on cubical and biscuit-shaped basement cornices and are relieved by right-angled pilasters at intervals having between them, rhomboidal flowers and padmas in low relief. In the middle of the walls runs an eaves-shaped cornice ornamented, here and there, by rudely-shaped kīrtimukhas in relief.

The three towers that are existing at present are all uniformly shaped, being square at first, then rising in four tiers of turrets and having cornices with dentil, kīrtimukha and other mouldings which are all unworked.

The pillars of the verandah are mostly cylindrical, having cubical bases. The ceilings rise on two sets of corner stones and have padmas in the centre.

Each shrine has its own vestibule with a plain doorway.

Bilikere.

HANUMÂN TEMPLE.

History.

In the village of Biḷikere close by the road side is a tiled building behind which stands a stone built temple evidently constructed in about 1842 A. D. It consists of a small hall with two stone pillars of the ordinary cubical Draviḍian type bearing Kannaḍa inscriptions of 1842 A. D. (Śaka year Śobhakṛitu).

The north pillar bears a relievo group of Śrīnivāsa dāsa and his wife, the āsa wearing a turban. The south pillar has a relievo group of Subbarāya dāsa and his wife, the dāsa wearing a dome-shaped cap and holding a tambūra.

The cells.

At the back of the building, there are three cells of which the central one contains an image of Hanumān, about three feet high, in the striking attitude (Pl. II, 1). The grinning mouth and lifted hand of the god are highly expressive. On the top of the tōraṇa is a small image of Śrīnivāsa called Jaya-Veṇkaṭēśa.

In the north cell is a stone bṛindāvana, about four feet high, of fine workmanship (Pl. II, 2). It stands on a Kūrma-pīṭha. On the lower tier is seated Subbarāya dāsa in padmāsana as a *sanyāsi* with *japamālā* and *daṇḍa*. Just above him is Kṛishṇa with lifted hand. Further up is Kṛishṇa seated. On the top also is Kṛishṇa dancing (Navanīta-nṛitta) under Ananta's seven hoods and standing on his body.

HASSAN DISTRICT.

Palya.

Antiquity.

A traditional account of the place and a brief description of the temples are contained in the Annual Report of this department for 1926, pp. 1-2. If, as is possible, the peculiar form of the image of Janārdana is ascribable to about the 11th century A.D., the village seems to be of great antiquity, though no inscription in the village would warrant such a presumption. During the 17th century, however, there was a local Pāḷeyagār governing the neighbourhood from his seat at Mahārājanadurga which is just at a distance of about eight miles to the south-west of the place. The Pāḷeyagār is said to have had his treasury here and to have fortified the place with a fort wall all round and a moat outside. All these are now in ruins and overgrown with lantana.

JANĀRDANA TEMPLE.

History.

Architecturally the structure appears to belong to more than two periods. The garbhagṛiha, vestibule and navaraṅga with an one-ankaṇa porch in front seems to have formed the original structure which was perhaps constructed during the early part of the 14th century. To this period must also be ascribed the mahādvāra which has certain architectural similarities with the original structure, particularly in the wall pilasters and the imitation ribbed brackets. At some distance to the east of the above-mentioned one-ankaṇa porch, there appears to have stood an open maṇṭapa with a *jagali* all round and entrances on all the four sides. Perhaps during the Pāḷeyagār period the west entrance was removed and the space between the porch and maṇṭapa was covered up and the north and south walls were constructed. This explains the unduly long hall of the present navaraṅga. Evidently during the same Pāḷeyagār period the prākāra walls and the minor shrines in the prākāra also were built.

Outer view.

The outer view of the original structure consisting, as above said, of the garbhagṛiha, vestibule and navaranga, is plain. The walls are relieved by long, thin and right-angled pilasters having the imitation ribbed brackets of about the 14th century. Among the figure sculptures appearing on the outer walls, mention may be made of the following :—

South wall of vestibule :—

1. Keśava with two consorts and bhakta to the right having his hands joined above his head.
2. Two rearing lions standing back to back.
3. A four-petalled padma inset in a square.

South wall of garbhagṛiha :—

Above the niche is a simhalalāṭa under which is a dancing figure.

West wall of garbhagṛiha :—

Similar niche with a figure of Vēṇugōpāla above it standing under a simhalalāṭa.

North wall of garbhagṛiha :—

Similar niche with a simhalaṭāṭa above under which is a dancing female.

North wall of navaraṅga :—

Similar niche in the middle with a simhalalāṭa above under which is seated Yōgānarasimha. In a panel to the east is sculptured the Yamaḷārjunīya episode of the Bhāgavata.

On the north outer wall of the compartment between the mukhamaṇṭapa and the navaraṅga is sculptured the figure of a woman in an obscene attitude.

The eaves of the garbhagṛiha, vestibule and navaraṅga are sharp and relieved at intervals by kīrtimukhas. There is no tower above the garbhagṛiha. The eaves of the front mukhamaṇṭapa are long and sloping as in the Keḷadi type of temples. The three entrances of the mukhamaṇṭapa have each a flight of steps supported on either side by yāli railings.

To the right of the eastern doorway of the mukhamaṇṭapa is a panel depicting the episode of Rāma killing the māyāmṛiga. The head of the māyāmṛiga is severed and from the body of the deer issues forth the demon Mārīcha. To the left of the māyāmṛiga is the figure of a bearded hermit holding a staff in his right hand. Perhaps this represents Rāvaṇa who is known to have appeared before Sītā disguised as a hermit. But the figure of Sītā is not carved in the panel.

Mukhamantapa.

The central four pillars of the mukhamaṇṭapa are all worked in the same style. They have each a square base and a cylindrical shaft having at its bottom octagonal, sixteen-sided and circular bands which are ornamented with floral, peacock, medallion and garland designs. The capitals of these pillars have the floral and tongue

ornamentations. Just below the bracket, the shaft has a drum band whose outer face has been carved with floral and beaded hangings. On a facade of the base of the south-east pillar is carved in high relief a dancing group consisting of two ladies playing 'kōlāṭa' (Pl. II, 3).

The central ceiling of the mukhamaṇṭapa is raised on two sets of corner stones and has in the middle a padma pendant inset in a square band having minutely worked scroll ornamentation.

Porch.

The two front pillars of the original porch in front of the navaraṅga are similar in character to the pillars of the mukhamaṇṭapa. But their capitals are different having the imitation ribbed moulding of about the 14th century. The ceiling of this porch has a boldly carved padma inset in an ornamental square.

Navaranga.

The two dvārapāla figures on either side of the navaraṅga doorway seem to belong to about the 17th century. A certain Rangaṇṇa is stated in an inscription on a pavement slab to have installed them. To the right of the navaraṅga doorway is depicted on the wall the figure of Vyāghrapāda in the attitude of worshipping the liṅga. To the left of the doorway are the figures of Garuḍa and Hanumān on either side of a fruit, both in the striking attitude. The navaraṅga doorway is plain having no figure sculpture either on the jambs or on the lintel.

The four pillars in the central square of the navaraṅga have each a square base and a cylindrical shaft with brackets of the imitation ribbed pattern. At the bottom of the shaft are carved the eight-sided, sixteen-sided and circular bands.

Vestibule.

On the architrave above the vestibule doorway is a well-carved Garuḍa. To the right of the doorway is a bearded drummer on a pilaster and to the left is a Yaksha on another pilaster.

Main image.

The main image inside the garbhagṛiha is a peculiar form of Vishṇu, resembling Venkaṭēśa, though called Janārdana in the inscriptions (Pl. II, 4). The god is about 5 feet high and stands in *samabhaṅga* with abhaya, prayōga-chakra, śankha and kaṭihasta. There is no pedestal. The god wears jaṭāmakuṭa, makara-kuṇḍalas, yajñōpavīta, mauñjī, kaupīna, gracefully flowing ghaṇṭas, armlets, wristlets, anklets and necklaces. Except for the kaupīna, the image is nude. Behind the head of the god is a nimbus. The god wears a happy smile. The facial expression is akin to the one met with in the image of Harihara at Harihar. There is no prabhāvali behind the god and the proportions are dwarfish. The form thus depicted is said to represent all the Trimurtis, jaṭā indicating Śiva, ghaṇṭā indicating Brahma and conch and discus Vishṇu. The dhyāna-ślōka in respect of the image runs as follows :—

piṅgachchāya jaṭādharaṃ kaṭi-taṭir-mauñjīdharaṃ ghaṇṭayā[1]

rājaṃ taṃ makarārdha-kuṇḍala-dharaṃ bibhrāṇam-Indrārchitam ||
kaupīnaṃ bhujagōpavīta ruchiraṃ śankhābja-chakrāṅkitaṃ |
nityaṃ Sādhu Janārdanaṃ śubhakaraṃ vande Trimūrtyātmakaṃ ||

In style the image seems to belong to the 11th century. Whether there may have been an older temple for the god is a point for future investigation. The present structure, however, is of about the 14th century A.D.

The metallic group of images in the temple consists of Janārdana—same in form as the main image—and his two consorts.

Images in prakara.

In a prākāra cell to the south of the temple are enshrined the Āḷvārs and Āchāryas and a Lakshmī-Nārāyaṇa group under a seven-hooded Ādiśēsha. In the south-western part of the prākāra stands the shrine of the goddess enshrining a rude image of the Pāḷḷeyagār period. In a room on the right jagali is installed a rude image of Vēṇugōpāla which appears to belong to the 18th century.

RÂMÊŚVARA TEMPLE.

Date and description.

The Rāmēśvara temple is situated at a little distance to the north-west of the Janārdana temple. The present structure appears to belong to the 19th century, though the Rāmēśvara liṅga in the main cell may perhaps be older. It consists of the main cell with an oblong maṇṭapa in front. In the latter are found an image of Gaṇapati and a Hanumān relievo in the striking attitude.

TRIPURÂNTAKÊŚVARA TEMPLE.

This temple is a present day country house of tiles, but enshrines a few 17th century sculptures like a Gaṇēśa, a bull, a liṅga and some nāga stones. The liṅga is called Tripurāntakēśvara.

JAIN BASTI.

To the south-east of the village there is a mound where a Jain Basti is said to have been standing. Some of the architectural members belonging to the building, like the capitals, pillars, beams, etc., are lying amidst a thick growth of lantana. These indicate that the Basti was built some time during the late Vijayanagar period.

Hirekadalur.

Situation.

This is a small village near Dudda, a railway station on the Hassan-Arsikere line. The older name of the place is Kaḍalūr. The place was also called Aradattipura, probably a corruption of 'Arundhatīpura.' During the 12th century A.D. there

appear to have been existing two temples at the place, one dedicated to Padmanābha or Raṅganātha and the other to Chennakēśava.

ĪŚVARA TEMPLE.

General description.

The Padmanābha temple is no longer in existence. Many of the architectural members belonging to it are said to have been utilised about twenty years ago in building the Īśvara temple, the interior view of which at present is Hoysaḷa in character, particularly in the doorways and pillars and the central ceiling of the navaraṅga. The pillars are of the characteristic bell-shaped lathe-turned type. On two of the beams of the navaraṅga are inscribed portions of the inscription Hassan 82 which is dated in the year Rudhirōdgāri and records a grant to Padmanābha and Chennakēśava.

Kesava.

Inside the navaraṅga of the temple is lying an old image of Chennakēśava of the Hoysaḷa period. The image is about 5′ high including its tōraṇa. The tōraṇa has been gracefully carved with pleasing details of the kīrtimukha, floral and garland designs and with the daśāvatāra representations on the prabhāvali. The god stands in samabhaṅga and wears the usual ornaments and attributes. But the gadā in the left lower hand is a recent substitute for the older one which is missing. The caste mark on the forhead seems to have been carved recently. The image is said to have been brought over from the neglected Chennakēśava temple which stands in a ruined condition to the west of the village.

CHENNAKĒŚAVA TEMPLE.

Outer view.

In its outer appearance the Chennakēśava temple presents a striking similarity to the Narasimha temple at Grāma. The outer walls are raised on a basement consisting of three cornices, the first two of which from the bottom bear uncarved dentil and cross-shaped mouldings. The walls are relieved by thin right-angled pilasters uniformly all round. In the middle of the south and north walls of the navaraṅga, large lotuses have been represented in relief.

The temple consists of a garbhagṛiha, a sukhanāsi, a porch and an open mukhamaṇṭapa. The tower above the garbhagṛiha rises in the form of a stepped pyramid whose several cornices have dentil mouldings at intervals. The stone kalaśa on the top of the tower is broken. The eaves are a little sloping with upward dentil mouldings at the corners.

The pillars of the mukhamaṇṭapa are all bell-shaped and lathe-turned. The ceiling of the porch consists of four concentric circles with a disappeared pendant in the middle. On the front faces of the corner stones are represented the eight Dikpālakas and the figures of marching musicians and dancers.

Navaranga.

The navaranga doorway is supported by a well-carved Dvārapāla group. On the jambs of the doorway are found the usual scroll and padma ornamentations. The pilasters on either side are of the indented pattern. A well-carved Gaja-Lakshmī decorates the lintel stone. Inside the navaranga the four pillars of the central square are fine specimens of the bell-shaped kind with the padma, kīrtimukha, scroll and floral designs and minutely carved beaded hangings on their several bands. All the ceilings of the navaranga are beautifully carved with floral and figure sculptures and with medallions appearing on the flat stones in the middle. The central ceiling, however, seems to have been half-worked. A lotus pendant hangs from the middle of the central ceiling.

Main cell.

The doorways of the vestibule and garbhagṛiha are not as elaborately carved as the navaranga doorway. The main image of the temple, as mentioned above, has been removed to the navaranga of the Īśvara temple in the village.

Chikka Kadalur.

KALLĒVARA TEMPLE.

Antiquity.

From the inscription No. 85, Hāssan Taluk, it is learnt that the old name of the place was Gōvindapura. During the time of Harihara II, the Vijayanagar king, the place was called Kaḍalūr and Hariharapura.

About a mile to the north of the village and at the eastern end of a tank is situated the Kallēśvara temple which, according to the inscription mentioned above, was constructed in 1156 A.D.

General description.

The temple is now covered over by an earthen mound mostly. But on the south and west, the outer walls are visible to some extent. The wall pilasters are thin and right-angled. The tower and the parapet are both missing.

The navaranga doorway is plain. Inside the hall the pillars and ceilings are all rude. Only the central ceiling has a rudely carved padma. Against the walls of the navaranga are placed small sculptures representing Bhairava, Sūrya-Nārāyaṇa, nāga stones, etc. These are also rudely worked.

The vestibule doorway is plain except for the two right-angled pilasters on either side of it and an eaves-shaped cornice ornamented with dentil mouldings above the lintel. Inside the sukhanāsi there is a small rude bull which, like the sculptures in the navaranga, seems to belong to about the 17th century. The ceiling of the sukhanāsi is raised on two sets of corner stones and has a padma pendant in the middle inset in a śrīchakra. The ceiling of the garbhagṛiha is also raised on two sets of corner stones with a low padma pendant in the middle.

The liṅga inside the garbhagṛiha is small, being only about a foot and a half in height.

NĀRĀYAṆA TEMPLE.

Inside the village there is a modern temple constructed about four years ago on the site of an old temple of the Hoysaḷa period and enshrining a good image of a four-handed Nārāyaṇa holding śankha, padma, gadā and chakra (Pl. III, 2). On the makaratōraṇa of the image are carved the ten avatāras of Vishṇu. The god stands in samabhaṅga wearing yajñōpavīta and the usual minutely carved ornaments, makara-kuṇḍalas and tiara. On either side of the god stand smaller images of his consorts, while on the pedestal is the relievo figure of a kneeling Garuḍa.

Hariharapura.

HARIHARĒŚVARA TEMPLE.

Situation.

The village of Hariharapura is situated at a distance of about seven miles to the south-east of Dudda. To the south of the village, there stands a triple-celled temple of the Hoysaḷa period (Pl. IV, 1) which originally contained in its three cells the images of Harihara (central cell), Anantapadmanābha (north cell), and Sarasvatī (south cell). All the three images are now missing and it is reported that they were shipped to Denmark long ago. On the lintel piece of the north-cell doorway is carved a beautiful figure of Anantapadmanābha (Pl. V, 1).

Images.

In the navaraṅga of the temple there are two niches against the western wall. The one on the south enshrined originally an image of Vighnēśvara which is now missing. In the north niche there was an image of Lakshmīnarasimha (M.A.R. 1925, Pl. VI, 2) which has now been shifted to about a furlong away to the east of the temple and is lying uncared for under a tree.

Ceilings.

A description of the temple is contained in M.A.R. 1925, pp. 2-3. Two views of the temple are published in Pl. II of that report. The ceilings of the navaraṅga, though ordinary in type, are yet beautifully carved. Proceeding from the east and running clockwise they are as follows :—

1. Two concentric circles with a padma pendant in the middle. On the inner faces of the first circle a row of twelve turrets has been carved.
2. Two concentric squares with a padma pendant inset in a twelve-pointed star.
3. A square and two concentric octagons with padma pendant in the centre.
4. An octagon and three concentric circles with padma pendant in the centre.
5. A square, an octagon and a circle with padma pendant in the centre.
6. A square and an eight-pointed star with padma pendant in the centre.

7. Two concentric circles with a padma pendant in the centre. On the inner face of the first circle is carved a row of sixteen turrets.

8. A square and three concentric octagons with a padma pendant in the middle.

9. Central ceiling—An octagon and two concentric squares with a flat ceiling. The inner faces of the octagon are carved with the figures of Dikpālas and marching warriors. The inner faces of the first square have been carved with the figures of dancers, drummers, cymbalists, pipers and peacocks. The inner faces of the second square have been carved with petals. The flat ceiling is divided into nine panels with Tāṇḍavēśvara in the central panel and the Dikpālas in the surrounding panels.

Heragu.

The village Heragu lies at a distance of about five miles to the south-east of Dudda. It contains a ruined Basti, a small Kamaṭhēśvara shrine and a Kīrti-nārāyaṇa temple—all belonging to the Hoysaḷa period in style and workmanship.

BASTI.

History and general description.

The basti resembles in its plan of construction the Ādinātha Basti at Chikka Hanasōge and consists of three cells leading into a common navaraṅga. The structure seems to have gone into ruins even during the 17th century when the fort walls at the place were constructed. One of the walls has been built right on the top of the Basti.

The outer walls of the basti have been raised on a basement consisting of five plain cornices. The walls are relieved by thin right-angled pilasters at intervals. There appears to have stood a porch in front of the navaraṅga. The porch has now disappeared.

The images of the Tīrthankaras which were originally enshrined in the cells are now missing. The pillars and pilasters in the temple are either bell-shaped or indented.

KAMAṬHĒŚVARA SHRINE.

The Kamaṭhēśvara shrine consists of a small garbhagṛiha, a sukhanāsi, a nava-raṅga and a porch. The outer walls have the usual right-angled pilasters. The tower above the garbhagṛiha is of brick and mortar and belongs to about the 17th century. The two front pillars of the porch are cylindrical in shape.

The navaraṅga doorway which has a seated Jina image on the lintel piece seems to have been brought over here from the basti mentioned above. The pillars inside the navaraṅga seem to be modern and suggest a recent renovation of the temple.

Architecturally the building is unimportant.

KĪRTINĀRĀYAṆA TEMPLE.

The temple of Kīrtinārāyaṇa standing a few yards to the north of the Īśvara temple has been described in M.A.R. 1925. It is not so architecturally important as to deserve more detailed description here.

Mudigere.

Antiquity.

Mudigere lies at a distance of about 2½ miles directly to the north north-east of Dudda. The place was visited once in 1920 and again in 1924. It appears to have been an ancient agrahāra town containing two principal temples—one dedicated to Yōgānarasimha and the other to Śiva called Eragēśvara.

Eragesvara.

The latter temple which stood at a distance of about a hundred yards to the north-east of the former has completely disappeared now excepting only for the main liṅga, the garbhagṛiha doorway and the bull. From the inscription No. 69, Hāssan taluk, it is learnt that the temple was constructed in 1156 A.D. during the time of Narasimha I, the Hoysaḷa king.

YŌGĀNARASIMHA TEMPLE.

Description.

It is very probable that the Yōgānarasimha temple was also constructed at the same time as the Eragēśvara temple. In its style of workmanship it is almost similar to the Narasimha temple at Śāntigrāma. It is a homogeneous structure consisting of a garbhagṛiha, a vestibule, a navaraṅga and a porch with a kaisāle all round (Pl. IV, 2). The last has in several places disappeared now; but the outer walls remain serving as a compound. On the east side the dilapidated portion has recently been renovated in brick and mortar.

Outer view.

The outer walls of the temple which are relieved by thin right-angled pilasters at intervals have been raised on a basement consisting of five cornices of which the second and third from the bottom have dentil mouldings. The eaves are straight and short and have also dentil mouldings at intervals. The tower is in the form of a stepped pyramid with its cornices decorated by dentil mouldings once again and its top surmounted by a stone kalaśa. On the east side, it has a projection over the vestibule.

Porch and Navaranga.

The two front pillars of the porch are bell-shaped. On either side of the navaraṅga doorway there are indented pilasters and two Vaishṇava dvārapālas. The details of the jambs are not visible owing to a thick coat of chunām on them. Above the plain pediment there is an eaves-shaped cornice bearing a row of Draviḍian

turrets. The porch ceiling consists of an octagon and a square with a flat stone above divided into nine panels by bands, the panels bearing padma medallions.

Inside the navaraṅga the ceilings are deep. Proceeding from the east and running clockwise they are as follows :—

Ceilings.

1. Two sets of corner stones with a padma inset in an eight-pointed star, the star itself being inset in a square.

2 to 8. Two sets of corner stones with a multipetalled low padma pendant in the centre.

9. (Central) Two concentric octagons with a graceful dome rising in the middle of the ceiling. The inner face of the second octagon is carved with a row of turret-bearing niches enshrining four-petalled flowers. The surface of the dome has rafters at intervals secured by three concentric octagonal bands ornamented with gracefully hanging lotus pendants. In the middle of the ceiling, there was originally a large padma pendant which is broken now.

The corner stones of all the ceilings have the representation of kīrtimukhas on their undersurface. Their inner faces are carved with beaded hangings, rhomboidal flowers between columns and other designs. The undersurfaces of the beams are decorated with differently-shaped medallions in the middle.

The four central pillars of the navaraṅga are bell-shaped; the pilasters against the walls are of the indented pattern. On either side of the vestibule doorway there are perforated screens. The jambs of the doorway are plain. Above the lintel there is an eaves-shaped cornice with dentil mouldings.

Vestibule.

The ceiling of the vestibule is beautifully worked and consists of a square rising on corner stones set in the shape of an octagon. In the centre the ceiling is flat bearing a well-carved padma in the middle. Around this lotus is a square band having several medallions carved with floral and figure sculptures among whom there are two flying figures of drummers. The corner medallions bear peacocks and the figure-bearing medallions alternate with those bearing padmas.

Main cell and image.

The garbhagṛiha doorway has a well-carved Gajalakshmī lintel above which there is a turret-bearing eaves-shaped cornice. On either side of the doorway there are Vaishṇava dvārapālas. The ceiling of the garbhagṛiha is similar to that of the porch. Inside the garbhagṛiha the god Yōgānarasimha is seated gracefully on a Garuḍa pedestal (Pl. III, 3). The height of the image including that of the pedestal is about 6 feet. The god sits cross-legged with his lower hands hanging down on the knees which are tied by a yōgapaṭṭa. In the hind hands of the god are held chakra and śaṅkha. The ten incarnations of Vishṇu are carved on the prabhāvaḷi. The simhalalāṭa and the garland and scroll designs on the tōraṇa are well carved. The god

wears minutely worked ornaments all over his body and yajñōpavīta. His consorts stand on either side. On the whole the image is an impressive one of the 12th century and does credit to the sculptor.

To the east of the porch there is a modern shrine containing the image of a seated Lakshmī-Varāha group which appears to belong to the Vijayanagar period.

Anugavalli.

RĀMA TEMPLE.

Situation.

The village of Anugavaḷḷi lies at a distance of about two miles to the north-west of Dudda railway station. It contains a temple of the Hoysaḷa period, called the Rāma temple by the villagers, but containing in the main cell an image of Kēśava.

History.

Structurally the garbhagṛiha, the closed vestibule and the navaraṅga of the temple belong to the Hoysaḷa period. There is a remarkable resemblance between the navaraṅga pillars of this temple and the navaraṅga pillars of the Śiva temple at Lōkikere in the Dāvaṇgere taluk, Chitaldrug District. The latter temple was built during the days of Narasimha III, the Hoysaḷa king. The same period may be assigned to the original structure of the Rāma temple also. The mukhamaṇṭapa was constructed probably during the 14th century when the space in between it and the navaraṅga was also walled up.

General description.

The outer walls of the original structure are relieved, at intervals, by thin right-angled pilasters and are raised on a basement consisting of two characterless flat cornices. Over the garbhagṛiha the tower rises in the form of a stepped pyramid. On the lintels of both the navaraṅga and garbhagṛiha doorways, figures of kalaśas have been carved. Each of the navaraṅga pillars contains a square base and a shaft having the following mouldings in order from below: sixteen-fluted, eight-sided, again sixteen-fluted, cubical, vase, drum and wheel.

Main image.

The image of Kēśava inside the garbhagṛiha is poor in workmanship and cannot stand comparison with the usual sculptures of the Hoysaḷa period. Probably the original Rāma image was lost for some reason and was replaced by the present Kēśava image during the 14th century when the mukhamaṇṭapa was built and the temple was given the present shape.

Mukhamantapa.

In the mukhamaṇṭapa the pillars are either bell-shaped or cylindrical while the pilasters against the walls are of the indented pattern. All the ceilings of the mukhamaṇṭapa are flat. In front of the mukhamaṇṭapa there is now an open verandah which was perhaps constructed during the 17th century.

DILAPIDATED TEMPLE.

At a distance of about a hundred yards to the east-north-east of the Rāma temple, there is a dilapidated structure which, in its plan and construction, resembles the original structure of the Rāma temple described above and appears to have been originally another Vishṇu temple as indicated by the Vaishṇava dvārapālas guarding the vestibule doorway of the temple. The pillars of the navaraṅga of this temple are also carved in the same way as those at the Siva temple at Lōkikere. The jambs of the vestibule doorway are well-worked with floral, leafy, scroll and medallion ornamentation. The garbhagṛiha is empty; but in the north middle aṅkaṇa of the navaraṅga there is a liṅga on a pāṇipītha. The liṅga appears to belong to the Hoysaḷa period.

Honnavara.

Cromlechs.

The village of Honnāvara which lies at a distance of about three miles to the north-west of Anugavaḷḷi appears to have been a prehistoric Iron Age town. The origin of the name of the place is explained by the saying of the villagers that gold pieces (ores probably) are occasionally found in the neighbourhood, particularly after the rains. About half a mile to the south of this village, there is the village of Pumgāme (or Pon-gāme) where also gold pieces or ores are said to be found. In both the places prehistoric Iron Age cromlechs are existing (Pl. V, 3) and they suggest that their authors were ancient gold miners. With these names of Pumgāme and Honnāvara, we may compare the names of Hunkunda and Honnāḷi where also traces of ancient gold mining have been discovered. 'Pum' or 'pon' and ' hon ' refer to gold. In Hungunda, too, cromlechs have been found (*see* M.A.R. 1941, p. 58). There is thus every probability that the authors of the cromlechs were ancient gold miners. The area of the cromlechs in Pumgāme is on a rising ground about 200 yards to the south of the village. There are many of them existing with an average diameter of about 20′ and containing single rings of large boulders and headstones here and there. To the west, north and north-east of the area, about two or three miles away, are to be seen ranges of picturesque hills, while the ground slopes towards the tank of Anugavaḷḷi on the east.

KĒŚAVA TEMPLE.

General description.

The Kēśava temple stands to the south-west of the village of Honnāvara and faces east. It has been described in M.A.R. 1926. It consists of a garbhagṛiha, an open vestibule, a navaraṅga and a porch, the last of which is approached by a flight of steps on the east and has stone benches on the north and south, possibly with

railings originally. In plan and construction the temple is very much like the Chennarāyapaṭṇa group of temples, being square with flattened sides.

Outer walls.

The outer walls are raised on a basement consisting of six cornices of which Nos. 2, 3, 4 and 6 from the bottom have dentil mouldings and No. 5 has a row of uncarved cross-shaped and other mouldings. The walls are relieved by thin right-angled pilasters between which are carved turret-bearing shallow niches enshrining figures of gods, etc. On either side of the niches there are turret-bearing pilasters, against which also stand figures of gods, attendants, etc. Among these wall images, the following may be mentioned proceeding from the south-east clockwise :—

Wall images.

South-east Wall :—

1. A two-handed person wearing dagger-bearing girdle and large tuft of hair.
2. Vāmana with śankha, chakra, gadā and padma.
3. Garuḍa with folded hands.
4. Kēśava.

South Wall :—

5. Janārdana with padma, chakra, śankha and gadā.
6. Two-handed lady attendant.
7. Two-handed lady holding creeper (Rati).
8. Manmatha.
9. Two-handed lady attendant.
10. Chāmaradhāriṇī.
11. Nude Mōhinī.
12. Lakshmī-Nārāyaṇa.
13. Two-handed lady attendant.
14. Nude Mōhinī standing with her left hand above her head and the right one on hip.
15. Lady with parrot.
16. Male Vīnā-player.
17. Nārāyaṇa with śankha, padma, gadā and chakra.
18. Mōhinī with mirror.
19. Kēśava with padma, śankha, broken chakra and gadā.
20. Janārdana with padma, chakra, śankha and gadā.
21. Lady attendant.
22. Kēśava.
23. Nude Mōhinī with kalaśa in her left hand and the right hand disposed in chinmudrā above her head. Her knees are coiled by a cobra.
24. Two-handed dwarfish male attendant (Yaksha).

25. Two-handed dwarfish male attendant (Yaksha).
26. Chāmaradhāriṇī.
27. Standing Narasimha.
28. Lady attendant.
29. Kēśava with padma, śankha, chakra and gadā.
30. Nārāyaṇa with śankha, padma, gadā and chakra.
31. Chāmaradhāriṇī.
32. Lady with kalaśa.
33. Ugra-Narasimha.
34. Lady with kalaśa and pāśa.
35. Chāmaradhāriṇī.
36. Mādhava with gadā, chakra, śankha and padma.
37. Madhusūdana with chakra, śankha, padma and gadā.

West Wall:--

38. Vishṇu with gadā, broken padma, śankha and chakra.
39. Purushōttama with chakra, padma, śankha and gadā.
40. Chāmaradhāriṇī.
41. Lady attendant.
42. Dharaṇīvarāha.
43. Lady attendant.
44. Lady attendant.
45. Vāsudēva with gadā, śankha, chakra and padma.
46. Trivikrama with padma, gadā, chakra and śankha.

North Wall:—

47. Vishṇu with gadā in the back left hand and the other attributes broken.
48. Vishṇu with chakra and gadā in the back hands and the other attributes broken.
49. Chāmaradhāriṇī.
50. Lady attendant.
51. Vishṇu with chakra in back right hand and the other attributes broken.
52. Lady attendant.
53. Chāmaradhāriṇī.
54. Padmanābha with śankha, padma, chakra and gadā.
55. Dāmōdara with padma (broken), śankha, gadā and chakra.
56. Lady attendant.
57. Vāmana, naked, a fatty figure holding umbrella in the left hand and a daṇḍa in the right one.
58. Lady attendant.
59. Lady attendant.

60. Lady attendant.
61. A standing god holding phala, vajra, ankuśa and padma in his four hands (? Indra).
62. Saṁkarshaṇa with gadā, śankha, padma and chakra.
63. Lady attendant.
64. Vēṇugōpāla.
65. Gōvardhanadhāri.
66. Nude Mōhinī with the right hand in chinmudrā above her head and the left holding a book. She wears high sandals and her knees are coiled by a serpent.
67. Kēśava.
68. A two-handed male flutist.
69. Two-handed Dakshiṇāmūrti high sandals, long coat and wearing cap. Holds a ring in his left hand and a rod in his right. Similar figures are found at Kōravangala and Bēlūr.
70. Lady attendant.
71. Chāmaradhāriṇī.
72. Lakshmī-Nārāyaṇa with rearing lions on either side.
73. Lady attendant.
74. Male drummer.
75. Arjuna shooting the fish target.
76. Lady attendant.
77. A two-handed lady vīṇa-player, dancing.
78. Lady attendant.
79. Aniruddha with chakra, gadā, śankha and padma.



North-east Wall.—

80. Purushōttama with chakra, padma, śankha and gadā.
81. A lady attendant.
82. Mōhinī and the monkey.

Among the basement cornices of the porch, the cornice bearing a row of uncarved cross-shaped mouldings is absent. But in its place there is a frieze of rhomboidal four-petalled rosettes.

Parapet and tower.

The parapets of the temple are dilapidated. The eaves are short and straight-sided with the dentil mouldings projecting upwards. The tower rises in three tiers which are all well-ornamented with kīrtimukhas, etc. Between the kīrtimukhas of the tiers there are rows of dentil and uncarved cross-shaped mouldings. On the top of the tower is a rude stone kalaśa. In front of the tower there is a projection over the vestibule with its front face carved with a sculptured panel depicting Yōgānarasimha under a kīrtimukha.

The two front pillars of the porch are bell-shaped. The ceiling of the porch is damaged but appears to have had medallion ornamentation on its flat slab.

Porch.

The navaraṅga doorway is supported on either side by Vaishṇava dvārapālas. The jambs of the doorway have the usual vertical bands of ornamentation consisting of scroll, petal, another scroll and medallion ornamentation. On the lintel is carved Gajalakshmī seated on simhāsana and attended by elephants and chauri bearers on either side.

Navaranga.

The four central pillars of the navaraṅga are of the usual bell-shaped lathe-turned type. The mouldings on the shafts are gracefully carved with figures of medallions, kīrtimukhas, beaded hangings and scroll and petal designs. The side ceilings of the navaraṅga are raised on two sets of corner stones with full-blown lotuses in the centre. The central ceiling consists of a well-worked octagon and an equally well-worked square with a flat slab above, which is divided into nine figure-bearing panels. On the inner faces of the octagon are carved the figures of the eight Dikpālas, musicians, drummers, etc. On the inner faces of the square are dancing figures attended by drummers and musicians. On the flat slab is carved in the centre a three-headed and four-handed figure (? Brahma) holding chinmudrā, ankuśa, pāśa and kalaśa with ladle or staff. Flying figures of Yakshas with garlands are carved in the surrounding panels.

The ceiling of the vestibule is also well-carved like that of the navaraṅga. It also consists of an octagon and a square. The inner faces of the octagon have dancing figures of Śiva, Gaṇēśa, etc., attended by figures of drummers and musicians. On the inner faces of the square there are more dancing figures attended likewise by drummers and musicians. The top flat slab has nine panels of figure sculptures with Tāṇḍavēśvara in the central panel and the Dikpālas in the outer panels.

Vestibule.

The doorway of the garbhagṛiha has vertical bands of scroll and medallion ornamentations carved with minute delicacy of detail. The doorway is supported by Vaishṇava dvārapālas. On the pediment is a well-carved Gajalakshmī group. Above the lintel there is an eaves-shaped and straight-sided cornice on which are seated figures of Yakshas. The ceiling of the garbhagṛiha consists of a flat slab carved with a padma medallion in the middle.

Garbhagriha.

The main image of Kēśava inside the garbhagṛiha is about 6 feet high excluding the Garuḍa pedestal on which it stands in samabhaṅga, holding padma, śankha chakra and gadā and wearing the usual ornaments all over the body, which are all minutely carved with details. The face of the god is somewhat longish with a long straight nose and rather ugly lips. On the tōraṇa are carved the ten avatārs of

Vishṇu in the convolutions of a scroll. On either side of the god stand the images of his consorts who are rather conventionally treated. According to the inscription No. 65 Hassan taluk, the image of Kēśava was consecrated in 1149 A.D. by one Śankaradaṇḍanātha during the time of Vishṇuvardhana, the Hoysaḷa King.

ĪŚVARA TEMPLE.

General description.

At a distance of about 150 yards to the north-east of the Kēśava temple stands the Îśvara temple of the village. In its style of workmanship, so far as its interior is concerned, it appears to belong to a much older period than the Kēśava temple.

The outer walls are plain and seem to have been rebuilt about 200 years ago. The main liṅga of the temple is of hard black stone and cone-shaped as at Gauja. Each of the four pillars inside the navaraṅga has an eight-sided shaft between two large cubical mouldings. The pillars, though plain, may belong to the Ganga period.

The doorway of the vestibule with the perforated screens on either side and the Gajalakshmī lintel are of the Hoysaḷa period and seem to have been inserted at a later period. Originally, however, the vestibule appears to have been open.

The roof of the temple is low as in early structures. In the sukhanāsi is kept an image of Gaṇēśa of the Hoysaḷa period. But the bull in the sukhanāsi is perhaps of the 17th century. Inside the navaraṅga are placed several nāga stones, a Saptamātṛikā group and a Gaṇēśa image which are all of about the 17th century.

In front of the navaraṅga there has been put up recently a porch, to the east of which is set up a rude pillar. To the east of the latter is a recently constructed four-pillared maṇṭapa of no architectural merit.

To the north-east of the Īśvara temple there is a low maṇṭapa with a dolmen slab covering it. Inside it there is an image of a Śaiva dvārapāla which is of the Hoysaḷa period. It is in the standing posture and half-buried in the earth.

OTHER TEMPLES.

Inside the village there are several other temples mostly belonging to the 17th and 18th centuries and calling for no special remark. The grāmadēvatā is called Kōḍammā and her temple stands to the south-east of the village. This is a popular institution in the locality and has been in existence since about the 17th century. The image of the goddess is of stucco and is luxuriantly painted over and ornamented with kirīṭa, bhujakīrti, etc. Her vehicle is a he-buffalo.

Kondajji.

Situation.

Koṇḍajji is an insignificant village situated at a distance of about six miles to the north-north-west of Sāligāme, a hobli in the Hāssan taluk. The old town appears to have existed near the Allāḷanātha temple which is standing at a distance of two furlongs to the west of the modern village.

Cromlechs.

About a furlong directly to the west of the temple is a rising ground containing about two dozen cromlechs (Pl. V, 4). The average diameter of each of the cromlechs is about 25′. These cromlechs are surrounded by single rings of large boulders. The head stones, hewever, are absent here. The situation of the cromlechs is in a beautiful spot with a good prospect all round. To the west is a hill known as the Sīge-guḍḍa. To the south-west is another hill called the Garada-guḍḍa with the Bābābuḍans rising in the background far away. To the north, north-east and east are seen more ranges of hills in the distance. Exploration of the gorges and cuttings at the foot of the hills may possibly result in the discovery of Neolithic implements.

ALLĀḶANĀTHA TEMPLE.

General description.

The Allāḷanātha temple seems to have been originally constructed during the 14th century. It is very likely that some-time during the middle Vijayanagar period it fell into ruins and was thoroughly restored. Of the original structure, only the flat basement cornices, a few wall slabs and indented pilasters and the garbhagṛiha doorway are remaining at present. The navaraṅga with its tapering pillars belongs evidently to the period of restoration.

The outer walls of the temple are plain. The navaraṅga doorway is supported by two rudely carved dvārapāla images. On the cubical mouldings of the navaraṅga pillars are carved the figures of peacock, medallions, Kāliya-mardana, seated lions and a lady squatting in an obscene posture. On the western face of the base of the south-east pillar is carved the standing figure of a *bhakta* inside a shallow niche cut in the pillar.

On either side of the garbhagṛiha doorway there are rude relievo figures of Hanumān which appear to have been carved at some later period.

Main image.

Inside the main cell the image of Allāḷanātha has a colossal appearance, standing about 11 feet high on a pedestal about 4 feet in height (Pl. VI, 1). Though it has no tōraṇa behind it, it is no doubt a late Hoysaḷa period image and a very successful piece with the contour of the limbs and delicacy of details forcefully carved. The face has a benign smile and very beautiful expression. The god is called also Varadarāja and

represents the form of Janārdana holding abhaya with lotus, chakra, śankha and gadā. He wears yajñōpavīta, minutely carved ornaments and well-worked drapery. In style of workmanship it reminds us of the image of Śelvapiḷḷai at Melkōṭe in the Mandya district. On the right chest of the god is carved a relievo figure of Lakshmī.

Adagur.

Situation.

Aḍagūr is a road-side village on the Hāssan-Haḷebīḍ road and is situated at a distance of about six miles from Haḷebīḍ in a picturesque valley skirted by ranges of hills on all the sides except at the south-west, where we see far far away the misty Bābābuḍan ranges rising in a series of steps.

History.

The place seems to have been one of importance during the 12th and 13th centuries and to have been occupied by flourishing communities following Vaishṇavism, Śaivism and Jainism. The temples that bear testimony to this fact are the following: Lakshmī-nārāyaṇa temple, Vīrabhadra temple, Kallēśvara temple, Vardhamāna basti, another Kallēśvara temple, Mallikārjuna temple and Vighnēśvara shrine.

VIGHNĒŚVARA SHRINE.

The image in the Vighnēśvara shrine inside the fort gate seems to be non-Hoysaḷa in character. It is boldly carved with modest ornamentation on the body and jaṭāmakuṭa on the head.

LAKSHMĪ-NĀRĀYAṆA TEMPLE.

General description.

The Lakshmī-Nārāyaṇa temple is the most impressive among the monuments at the place and has been briefly noticed in M. A. R. 1930, page 4. It was probably built in *circa* 1,100 A.D. It stands towards the north of the village and has a good north-west view. It faces east and is constructed on a high platform which, in plan, follows the contour of the temple (Pl. VII, 1). The plan of the garbhagṛiha as also that of the navaraṅga is square with several indentations. The cornices of the platform have no ornamentation. On the east there is a flight of steps supported on either side by niches whose small towers are missing. The temple consists of three garbhagṛihas of which only the western one has a stone tower above it and a closed sukhanāsi to its front. The navaraṅga is common and to its east there is a porch of one aṅkaṇa which is approached by a flight of steps on the east. On either side of the steps is a projection on which an elephant was probably standing originally

Outer walls.

The basement of the temple consists of eight cornices of which the sixth from the bottom has dentil mouldings and the seventh, uncarved right-angled and cross-shaped mouldings. The outer walls are relieved by turret-bearing shallow niches

turret-bearing single right-angled pilasters and thin and tall right-angled pilasters having the vase, loaf and biscuit-shaped mouldings. In the middle of the wall right round the temple, that is, between the turrets and the pilasters bearing them, there is a highly indented eaves-shaped cornice which has tooth ornamentation at intervals. The turrets above the niches are mostly Dravidian in style, each of them consisting of three tiers of which the middle one has uncarved right-angled and cross-shaped mouldings. But the turrets above the single pilasters are mostly curvilinear in the North Indian style. The niches, the pilasters, the turrets and the eaves-shaped cornice in the middle of the wall coupled with the multi-indentations all round the temple heighten the effect of light and shade and are very impressive in spite of the fact that the temple has no wall images. (Please *see* Pl. II, 1 and 2, M. A. R. 1930).

Eaves and parapet.

The eaves of the temple have a narrow 'S' curve and tooth ornamentation at the indentations. Above the eaves the parapet consists of several square-shaped and boat-shaped turrets with cornices having dentil projections upwards or downwards and the right-angled and latin cross-shaped and uncarved mouldings. The top of the parapet has a frieze all round consisting of uncarved flat panels probably meant for the kīrtimukha and other designs.

Tower.

The stone tower above the main western cell rises in three tiers each of which consists of the dentil, right-angled and cross-shaped mouldings bearing uncarved flat panels meant for kīrtimukha or other designs. The tower is surmounted by a stone kalaśa which is of pleasing design. In front of the tower to the east there is a stone projection over the vestibule whose front face has an uncarved panel meant evidently for the carving of an image under a kīrtimukha.

Porch.

The porch in front of the temple has stone benches on either side edged by railings. The two front pillars of the porch are of the bell-shaped lathe-turned variety. The ceiling of the porch consists of an octagon with two sets of corner stones rising above and a low padma pendant in the centre.

Navaranga.

The navaraṅga doorway has indented pilasters on either side and a lintel stone with hanging padma pendants below and an eaves-shaped cornice above. A row of turrets much coated over with chunam surmounts the cornice. The jambs of the doorway are plain. Inside the navaraṅga the four central pillars are of the bell-shaped lathe-turned type, while the pilasters against the walls are all of the indented pattern. The side ceilings of the navaraṅga are rather deep, each rising on two sets of corner stones with a low padma pendant in the middle. The central ceiling is dome-shaped with four concentric circles rising above an octagonal set of corner stones and having a padma pendant in the centre. The inner faces of the

corner stones have panels of which only the one to the south has been half-carved with the figure of Yama on it. The inner face of the first circle has a row of Dravidian turrets alternating with curvilinear towers and with the figures of rearing lions in between.

The doorway of the vestibule in front of the main cell has on either side cylindrical pilasters and perforated screens. The ceiling of the vestibule rises on two sets of corner stones with a low padma pendant in the centre.

The doorways of all the cells are similar to the navaraṅga doorway. Above the doorway of the main cell there is an eaves-shaped cornice surmounted by a row of five turrets of the curvilinear type, the central turret being flanked by rearing lions on either side.

Main cell.

The ceiling of the main cell is similar to the vestibule ceiling. Inside the cell is seated on a Garuḍa pedestal the main god Lakshmī-Nārāyaṇa with his right leg hanging down and with the goddess Lakshmī seated on his left lap. He is four-handed holding śankha, padma, gadā and chakra. The left lower hand holding the chakra embraces Lakshmī. The goddess holds padma in her left hand and is embracing the god with her right hand. Both the god and the goddess wear rich ornaments and yajñōpavīta. On the prabhāvaḷi are carved the Daśāvatāras of Vishṇu.

North cell.

The ceiling of the north cell consists of an octagon and a square with a flat slab in the middle carved with a padma pendant. Inside the cell is seated the goddess Sarasvatī on a peacock pedestal. She holds rosary, ankuśa, pāśa and pustaka in her four hands and wears minutely carved ornaments on her body and a well-worked kirīṭa on her head.

South cell.

The ceiling of the south cell is similar to the one in the north cell. Inside the cell the image of the god Vēṇugōpāla stands on a Garuḍa pedestal in tribhaṅga, with his body bent towards the right, and in the attitude of playing on the flute. Above the head of the god is represented a tree, while behind him is the prabhāvaḷi on which are carved in successive rows from the bottom cows and cowherds and the Daśāvatāras of Vishṇu. The god does not wear any kirīṭa; but his hair is secured by a fillet above the forehead. The image is slender and impressive, though it is not as luxuriantly carved as the image at Sōmanāthapur in the Maṇḍya district.

KALLĒŚVARA TEMPLE.

Old materials.

The Kallēśvara temple stands at a distance of about fifty yards to the south of the Lakshmī-Nārāyaṇa temple in Aḍagūr. It is a structure built barely two hundred years ago but containing in it several Hoysaḷa architectural members like the

doorway of the main entrance to the temple, the two bell-shaped pillars in the front porch, and the pillars, beams, etc., inside the temple. Above the entrance is placed a Hoysaḷa group, while in a niche of the parapet of the temple is placed an image of Gaṇēśa of the Hoysaḷa period. The latter is said to have been brought over from the Kallēśvara temple situated a furlong away to the north-west of the village.

In other respects the temple is architecturally unimportant. To the south of the entrance on the inner side there is a worn out image of Bhairava of the Hoysaḷa period. Corresponding to it on the north side is set up a Hoysaḷa vīragal.

The temple has been constructed mostly of the worked stones of the Hoysaḷa period. The doorways of the navaraṅga, vestibule and garbhagṛiha are typically Hoysaḷa in character. The central four pillars of the navaraṅga as also the four corner pilasters of the indented type and three wall sculptures of the Hoysaḷa period, have all been brought over from some ruined temple and used here. Inside the garbhagṛiha the paṇipīṭha on which is set up a low liṅga is old in character.

VARDHAMĀNA BASTI.

General description.

The Vardhamāna basti is situated at a distance of about fifty yards to the west of the above-mentioned Kallēśvara temple. It consists of a garbhagṛiha, a closed vestibule, a navaraṅga, a front maṇṭapa and an open one-aṅkaṇa porch the front of which has been edged by stone railings. The porch has a flight of steps on the east, supported by stone elephants on either side.

Outer view.

The outer walls of the basti are raised on a basement consisting of two flat characterless cornices with an inner and larger cornice in between. In the north-east and south-east outer walls have been inserted some sculptures and pilasters of the Hoysaḷa period. The eaves of the basti are straight-sided with corner dentil mouldings upwards. The parapet of brick and mortar is evidently of recent days.

Porch.

The two front pillars of the porch which have a thick coat of chunām on them are of the thirty-two pointed star-shaped variety. The ceiling of the porch has been carved with the figure of an eight-handed dancing Indra in a circular panel whose outer four corners are carved with kīrtimukhas.

Navaranga.

The doorway of the maṇṭapa is guarded by Yaksha dvārapāla figures. On the lintel of the doorway there is a Gaja-lakshmī group. The navaraṅga doorway has indented pilasters on either side. The jambs are carved with vertical bands of a scroll in the convolutions of which appear the figures of elephants, lions, horses, etc. On the pediment is the figure of a Jina seated under a mukkoḍe and supported by chāmara bearers on either side.

The navaraṅga pillars are of the bell-shaped lathe-turned type. The side ceilings are plain; but the central one is raised on two sets of corner stones with a low padma pendant in the middle. The doorway of the vestibule has perforated screens on either side. To the south of the vestibule doorway there are two small images of Dharaṇīndra Yaksha.

The image of Vardhamāna inside the garbhagṛiha is about four feet high and standing in the samabhaṅga posture under a mukkoḍe.

Mandarasaila.

In the basti there is a stone representation of what is called Mandara-śaila which is worked in the form of a bṛindāvana with stepped pyramidal cornices. On each facade of the śaila there are fifteen rows of sculptures representing various Tīrthankaras. In all, there are about 504 saints depicted in the same way.

OTHER TEMPLES.

About a furlong to the north-west of the village there are two temples of the Hoysaḷa period dedicated to Kallēśvara and Mallikārjuna which appear to have been constructed during the 12th century A.D. The former temple faces east and the latter north. The latter temple is immediately to the south-east of the former. Both the temples are soap-stone structures having plain outer walls, basement cornices and stepped pyramidal towers with frontal projections over the vestibules. On the projections there are well-preserved Hoysaḷa crests (Pl. V, 2, and VI, 3) depicting Saḷa in the attitude of attacking the tiger. The stone finials of the towers are missing from both the temples.

Mallikarjuna.

The outer wall of the Mallikārjuna temple has a plain middle cornice all round. The temple consists of a garbhagṛiha, a vestibule, a navaraṅga and a porch. The roof of the temple is low and the pillars have cylindrical shafts on square bases. Inside the navaraṅga there is a well-carved bull of small size.

Kallesvara.

The Kallēśvara temple has a garbhagṛiha, a vestibule with a doorway having perforated screens on either side and a large closed manṭapa in front, which appears to have been constructed in two different periods.

The central pillars in the aṅkaṇa to the front of the vestibule are cylindrical. The other pillars of the manṭapa are of the bell-shaped lathe-turned type. In the north-western corner of the manṭapa there is a cell which appears to have been introduced at a later period. It contains a good image of Sūrya who holds natural-looking lotuses in his hands and wears a square-shaped tiara which rises in tiers. In the aṅkaṇa to the front of the vestibule there is a good figure of Nandi which is similar in workmanship to the bull of the Mallikārjuna temple mentioned above. In the centre of the hall there is another bull which is rather rudely carved, though

possessing good features. In a niche of the parapet above the temple of Kallēśvara inside the village there is a nicely worked image of Gaṇēśa which is said to have belonged to this temple originally.

Kasipura.

Situation and antiquity.

About a mile directly to the north of Aḍagūr is the ancient site of Kāśipura which is now overgrown with jungle and is deserted. The place seems to have been a prominent one during the middle or the late Vijayanagar period. A rubble fort wall provided with corner bastions surrounds it. Towards the east of the site there is a high prākāra, inside which three ruined temples stand. The middle temple is dedicated to Śiva, the south one to Pārvatī and the north one to Rāma. All the structures are now in a woefully ruined state.

ŚIVA TEMPLE.

General description.

The Śiva temple contains a garbhagṛiha, a double vestibule, a navaraṅga, a front ardhamaṇṭapa and a pātālānkaṇa. The doorways of the garbhagṛiha and the inner vestibule are of soapstone and appear to have been brought over from some ruined Hoysaḷa structure. On the two sides of the garbhagṛiha doorway there are perforated screens. The lintel of the doorway has lotus drops. The ceiling of the garbhagṛiha, which is raised on two sets of corner stones, has a padma pendant in the centre which is Hoysaḷa in character.

Walls and pillars.

The outer walls of the temple and the pillars of the navaraṅga, etc., are all constructed of granite and are typically of the middle or even late Vijayanagar period. The pillars are Draviḍian in type containing relievo figure sculptures on their cubical mouldings. Among the figures there are nāgabandhas, cow and the liṅga, ladies, obscene figures, monkeys, ridden and unridden elephants, tiger, liṅga, Nandi, Yaksha, yāli, ridden horse, trunked bird, kalaśa, Vīrāñjanēya, lion, Vēṇugōpāla, Kālingamardana, etc. On one of the facades of the base of a pillar in the mukhamaṇṭapa is represented the relievo figure of a person wearing kīrīṭa on head and gown over body coming down to the knees and covering the hands completely. On a cubical moulding of another pillar is the representation of two rearing parrots. On another cubical moulding is sculptured a flower which looks very much like the flowers appearing in the ceilings of the temples of the Ikkēri school. Two of the pillars of the mukhamaṇṭapa have sixteen-fluted shafts ornamented with beaded and octagonal bands. The beads are large and look like rudrāksha. Above the shafts the vases are aslo sixteen-fluted.

RĀMA TEMPLE.

General description. The Rāma temple to the north of the Īśvara temple has a garbhagṛiha surrounded by an inner pradakshiṇa, a navaraṅga and a mukhamaṇṭapa. The two front pillars of the mukhamaṇṭapa are Draviḍian in type like the rest of the pillars; but the upper corners of their bases are carved to represent two-tiered pavilions which appear very much like observation towers. On the lintel of the sukhanāsi doorway is a figure of Raṅganātha.

Sita. Among the main images of the temple, only that of Sītā is existing now; (Pl. VI, 2), and that, too, in a mutilated condition. The image is of potstone with breast-band, pītāmbara and kirīṭa. The height of the image is about 4′ including the tōraṇa.

Parapet. The parapets of both the Śiva and Rāma temples are provided with a series of brick and mortar niches of about the 17th century enshrining stucco images among which several are obscene. Parrot motifs also occur in the parapets.

MINOR STRUCTURES.

Parvati shrine. The Pārvatī temple to the south of the Śiva temple is characterless and does not call for any special remark.

Prakara cells. All round, the prākāra has been provided on the inside with cells, particularly on the west. Inside the cells of the prākāra there were enshrined liṅgas originally. It is said that there were existing 101 such liṅgas.

A devotee. To the west of the Pārvatī shrine was found a soap-stone image of a devotee standing, with folded hands and paraśu, under a kīrti-mukha and wearing a long cap folded to the left. The sculpture represents perhaps the builder of the temples during the Vijayanagar period.

Mahadvara. There are two mahādvāras to the prākāra, one on the east and the other on the west. On the cubical mouldings of the pillars of the east mahādvāra are found figures of Yakshas, snake charmers, (Pl. VIII, 1), etc. On either side of the mahādvāra on the inside are found rude relievos of persons dressed in the Moghul fashion. The figure to the south has a parrot in the uplifted left hand and what looks like a Mahratta pagaḍi on the head. It is possible that the prākāra was added during the 17th century when the towers and parapets of the temples were also constructed.

Goni-Somenahalli.

ŚIVA TEMPLE.

History and general description.

Gōṇi-Sōmēnahaḷḷi is a village situated at a distance of about four miles to the east of Haḷebiḍ. It contains a dilapidated Śiva temple which is a structure of the Hoysaḷa period and was constructed in 1227 A.D.

Of the two courses of the original outer walls the outer course has completely disappeared so that we cannot now form any idea with regard to the sculptural details of the walls. We find, however, a few architectural members here and there from which we may suppose that the outer walls were relieved by thin right-angled pilasters and that the eaves were straight-sided with upward dentil projections at intervals.

On the roof of the navaraṅga is placed a good Hoysaḷa group which must have been originally placed on the projection of the tower over the vestibule.

The temple consists of a garbhagṛiha, a sukhanāsi, a navaraṅga and a small one-ankaṇa porch. The front two pillars of the porch have each a square base and a cylindrical shaft. The roof of the temple is low.

Navaranga.

Inside the navaraṅga the four central pillars are similar in character to those met with in the Chālukyan group of structures in the Dāvanagere Taluk (*see* M. A. R. 1939). Each of them has the cubical, sixteen-fluted, octagonal, cubical, drum and wheel mouldings in order from the bottom.

All the ceilings of the navaraṅga are a little deep and are raised each on two sets of corner stones with a padma pendant in the centre. The pilasters against the walls are indented. Against the north wall of the navaraṅga there is a turreted niche which is well worked but empty.

Images.

Inside the navaraṅga are placed a few characterless nāga stones, a Gaṇēśa and three exquisitely carved images of Sarasvatī, Shaṇmukha and Mahishāsuramardinī. Though the last three images are now in a mutilated condition, they show high sculptural merit and minute delicacy of detail. The image of Mahishāsuramardinī, particularly, is very impressive. (Pl. III, 4). She is eight-handed and among her attributes the arrow in the right uppermost right hand and the bow, the bell and the buckler in three of the left hands are carved realistically. The hand holding the arrow shows movement : the goddess is in the attitude of drawing out the arrow from the quiver at the back. The twist of the bow-string is clearly represented. The right leg of the goddess treads on the buffalo which protrudes its tongue under the weight of the goddess and is about to collapse. From out of the upper portion of the neck of the buffalo, the demon issues forth and has placed his left leg already on

the ground while yet his right leg is within the buffalo. The goddess has bent his hand backwards and has speared him with her trident. Her act of killing the demon is accomplished and there is an expression of triumph on her face. She wears the usual ornaments and yajñōpavīta. In the image of Shaṇmukha who has six heads may be noticed the details of the peacock's feather and the rudrāksha garland around the neck of the bird.

Vestibule and garbhagriha.

The doorway of the vestibule has perforated screens on either side and is guarded by Śaiva dvārapālās. The garbhagṛiha doorway is also supported by similar dvārapāla figures. On the lintel of the latter doorway there is a Gajalakshmī group. The ceiling of the garbhagṛiha is raised on two sets of corner stones and has a padma in the centre. Inside the garbhagṛiha the liṅga is low, being about a foot in height including the pedestal. The bull in the vestibule has a stout body with a disproportionate neck and snout.

KADUR DISTRICT.

Hiremagalur.

Antiquity.

This is a large village about a mile to the south-east of Chickmagaḷūr. In the inscriptions of the eleventh century A. D., the place is called Piriyamuguḷi agrahār. Please *see* M. A. R. 1916, p. 21 for the tradition connected with the place. The village seems to be of considerable antiquity and to have been an agrahār town in c. 900 A. D. during the time of the Gaṅgas.

ĪŚVARA TEMPLE.

A tenth century structure.

Attributable, in all probability, to this early period is the Īśvara temple in the village. It stands a little distance directly to the west of the yūpastambha which has been declared as an Ancient Monument under Class II.

The temple has no doubt been rebuilt at some later period. But the navaraṅga pillars which are similar in character and type to those met with at the Rāmēśvara temples in Kubaṭūr (M. A. R. 1941, p. 18) and Narasamangala (M. A. R. 1937, pp. 22 ff.), the ribbed brackets above the pillars, the navaraṅga doorway which is similar in type to that of the Rāmēśvara temple at Kubaṭūr, the sculptural peculiarity of the so-called Jaḍemuni to the north-east of the temple, the bull of the Kigga type (M. A. R. 1931, pl. VII, 3) to the south-east and the

yūpastambha which no doubt seems to belong to the temple itself—all these declare the monument to belong to c. 900 A. D.

The liṅga inside the garbhagṛiha is not very large. It is about 2½ feet in height including the pedestal. With the pillars of the navaraṅga and their disposal we may compare those met with at the Noṇabēśvara and Gaṅgēśvara temples at Noṇavinakere. Each of them has a low square base on which rises a cylindrical shaft overlaid by several cylindrical mouldings. The shaft terminates in a vase shape and is surmounted by three wheel mouldings. The brackets are ribbed as in earlier temples.

Navaranga pillars.

The central ceiling of the navaraṅga is divided into nine panels by right-angled bands. In each panel is carved in bold relief a padma medallion.

Ceiling.

Each of the jambs of the navaraṅga doorway (Pl. VII, 2) has at the bottom two panels, side by side, containing a bearded figure with facial features suggestive of the lion and seated either in padmāsana or with crossed knees secured by a paṭṭa as in the images of Yōgānarasimha. The dishevelled hair of the figure is secured by fillets One of the figures on the left jamb is holding in its left hand what looks like a staff Above the panels the ornamentation of the jambs is as follows :—

Doorway.

1. A vertical scroll band;

2. A pilaster having a low square base and octagonal, mono-cylindrical (right) or tri-cylindrical (left), cubical and vase mouldings on its shaft; and

3. A cylindrical shaft issuing out of petals and intertwined by a scroll. The base of the shaft on the right side is carved with the relievo figure of an elephant.

The porch of the temple which has pillars of the Draviḍian type seems to have been put up during the 17th century A.D.

To the south-east of the temple there is a natural-looking bull which, in its features, reminds us somewhat of the bull at Kigga though it may not be as beautiful. To the north-east of the temple there stands the image of what is called the Jaḍe-muni· (Pl. VIII, 2). It is an image in the round with dishevelled hair and having a padma medallion inset in a crescent above the right ear. Padma-kuṇḍalas are worn in the ears. The image wears like a Brahmachārin a loin cloth secured by a girdle. A belt-like band is also worn in the upavīta mode. The image has four hands and eight legs. The front four legs are in a row facing to front while the hind legs form two pairs facing opposite directions. In the four hands of the image are held the following attributes : rosary, a long staff, broken (looks like another staff) and a pitcher-like vase with lid, perhaps representing a kamaṇḍalu. There appears to be an indication of the

Bull and Jademuni.

phālāksha. The hairs are arranged in falling curls (jaṭābhāra). Though the image is called Jaḍe-muni, it looks likely that it may represent a form of Śiva as suggested by the crescent above the right ear.

Built into the steps of the temple is a portion of the eaves which is decorated on its undersurface by a frieze of flying geese.

Yupastambha.

The yūpastambha has a high cubical base, then a short octagonal moulding and then again another cubical moulding overlaid by a square abacus bearing a long lotus bud. On the east and west sides of the bud, there are three incised lines suggestive of a trident. On the east face of the base of the pillar was discovered a Kannaḍa inscription of about the tenth century A.D.

KŌDANḌA-RĀMA TEMPLE.

History.

The Kōdaṇḍa-Rāma temple to the south-east of the village seems to have been constructed in three stages: of the earliest stage which appears to have originally consisted of the garbhagṛiha, the vestibule and the navaraṅga, only the garbhagriha and the vestibule are now existing. The present navaraṅga is possibly a work of the 14th century while the mukhamaṇṭapa is certainly not earlier than the 16th century.

Outer walls.

The outer walls of the garbhagṛiha and vestibule (Pl. IX, 1) are raised each on a square basement having flattened sides. The basement consists of six cornices of which the fourth and the fifth from the bottom have dentil mouldings and uncarved right-angled and oblong mouldings, respectively. The walls are divided into two compartments—upper and lower—by an eaves-shaped middle cornice running right round the garbhagṛiha and vestibule. In both the compartments are found wall images, while the upper compartment has, in addition, several turreted niches and turret-bearing pilasters.

Among the wall images the following are noteworthy :—

South wall :

Lower compartment—

1. Garuḍa
2. Vēṇugōpāla
3. Janārdana
4. Loving couple
5. Kāliṅgamardana
6. Yōgā-narasimha
7. Gaṇapati

Upper compartment—

8. Gōvardhanadhārī
9. Hanumān
10. Lady at toilet
11. Kēśava
12. Sūrya-Nārāyaṇa
13. Standing Narasimha
14. Janārdana with padma, chakra, śanka and gadā
15. Kēśava

West wall :

Lower compartment—

16. Attendant (not carved)
17. Lakshmī-nārāyaṇa (not carved)

Upper compartment—

18. Nārāyaṇa
19. Mādhava
20. Nārāyaṇa
21. Attendant
22. Indistinct representation of a form of Vishṇu

North Wall :

Lower compartment—

23. Uncarved panel
24. Attendant
25. Indistinct figure
26. Seated Lakshmī
27. Kēśava
28. Kēśava
29. Garuḍa

Upper compartment—

30. Indistinct form of Vishṇu
31. Indistinct form of Vishṇu
32. Hayagrīva
33. Indistinct form of Vishṇu
34. Indistinct form of Vishṇu
35. Indistinct form of Vishṇu
36. Hanumān
37. Sūrya-Nārāyaṇa

The basement and outer walls of the navaraṅga which are built of brick and mortar are characterless. The same is the case with regard to the outer walls of the mukhamaṇṭapa. The brick and mortar parapet and the projection over the vestibule in front of the tower are works of about the 17th century. But a portion of the parapet above the garbhagṛiha and vestibule is of stone having dentil mouldings.

Later extension.

The pillars of the mukhamaṇṭapa are of the Draviḍian type and tapering. The navaraṅga doorway is guarded by Garuḍa on the right and Hanumān on the left. The entrance is provided with a wooden double door whose front face has well-carved wooden bands unfortunately covered over at present with a thick coat of muck and chunām. Among the ornamentations on the several bands are a scroll with graceful convolutions, beads, dentils and medallions. The door seems to be a work of about a hundred or a hundred and fifty years ago.

The four central pillars of the navaraṅga are high. Each of them consists of a square base and a cylindrical shaft. The pilasters against the walls are indented. The ceilings of the navaraṅga are characterless.

The temple appears to have had originally an open vestibule. At present, however, a doorway has been put up with a lintel stone covered by wood. The wood is much eaten up by white ants. On either side of the vestibule on the inside, brick and mortar walls have been constructed in recent days and two strong rooms have thus been introduced. The ceiling of the vestibule consists of an octagon and a square with a flat panel in the centre, divided into nine compartments in each of which there is a neatly carved rosary.

Vestibule.

The garbhagṛiha doorway is typically Hoysaḷa in character though the jambs are not well-carved with sculptural details. The pediment has an uncarved flat panel. The doorway is supported by Vaishṇava dvārapālas of whom the figure on the left is not well carved. The garbhagṛiha ceiling consists, like that of the vestibule, of an octagon and a square; but in its centre there is a well-carved large single padma.

Garbhagriha.

On an oblong pedestal inside the garbhagṛiha stands the image of Kōdaṇḍa-Rāma supported by the image of Sītā on the right and that of Lakshmaṇa on the left. Rāma and Lakshmaṇa both carry arrows in their right hands and strung bows in their left. The goddess holds padma in her left hand while her right hand is hanging down. All the three images are carved with the details of ornamentation characteristic of the Hoysaḷa period. The front face of the pedestal has a panel depicting Hanumān.

The processional metallic image of the temple is Janārdana in form and is supported by the images of Śrī and Bhū.

The prākāra shrines are all of recent days. In the cells to the west are enshrined the following images beginning from the south :—

Images in prakara cells.

1. Vēdānta Dēśika (not of any sculptural merit).

2. Yōgā-narasimha with the knees crossed and without the yōgapaṭṭa. This is a typical Hoysaḷa sculpture with the dāśavatāras on the prabhāvaḷi.

3. Sugrīva with folded hands. This is a rude image, about a hundred and fifty years old, with a Kannaḍa inscription on the pedestal saying that it was consecrated by one Kāsiappa, son of Īśvarappa in the cyclic year Śārvarī (corresponding perhaps to 1780 A.D.).

4. A form of Vishṇu (? Veṅkaṭēśa) holding what looks like a lump (?) in the front right hand, prayōga-chakra in the back right hand, natural-looking śankha in the back left hand and the front left hand placed on kaṭi (Pl. X, 1). The image wears makarakuṇḍalas in the ears and moderate ornaments on the body. The kirīṭa, too, is modestly worked. The god wears yajñōpavīta from the knot of which is suspended a long flowing chain which terminates in a jingle to the right of the right ankle. His drapery is down to the knees only. The general features of the image remind us of the image of Veṅkaṭēśa at Pāḷya, though the attributes here are different. The image is set up on a Garuḍa pedestal of the Hoysaḷa period but having an inscription of about the 17th century saying that it is a gift of a certain Cheluviah. The image itself is perhaps of the 11th century A.D.

In the north-east prākāra also there are some cells enshrining images. In one of the cells the image of Rāmānujāchārya, which appears to be about 200 years old, is enshirned. In another cell there is a potstone figure of Yōgānarasimha under a gracefully worked prabhāvali, possibly of the Hoysaḷa period. It looks as if this sculpture existed originally on the front face of the projection in front of the tower of the temple. Inside the cells of the Āḻvārs and Āchāryas, the largest image which is in chinmudrā appears to represent Vēdānta-Dēśika. It may not be Rāmānujāchārya since his images are generally found with folded hands. To the left of this image are the images of Rāmānujāchārya (with folded hands and tridaṇḍa), Nammāḻvār and Tirumangai Āḻvār.

PARAŚURĀMA TEMPLE.

The Paraśurāma temple stands to the north-west of Hiremagaḷūr. It consists of a garbhagṛiha, a vestibule and a navaraṅga. The outer walls and tower which are built of brick and mortar may be assigned to about the 17th or 18th century. But the granite liṅga inside the garbhagṛiha, which is shaped like a thick rude paraśu or axe, is possibly of earlier days.

In front of the temple there are a vīragal and an inscription of about the 10th century A.D. The latter looks very much like the Rāshṭrakūṭa inscription stones in the Shimoga district.

IMAGE OF KĀLĪ.

At a distance of about 50 yards to the north of the Paraśurāma temple there is a soap-stone sculpture in relief depicting Kālī. The goddess is two-handed holding sword in the right hand and an indistinct symbol in the left. She is seated in padmāsana on a pedestal on either side of which are a rearing lion and a lady attendant. In the upper panels on either side of the goddess there is an elephant holding above the head of the goddess what looks like a bell in its trunk. The upper edge of the prabhāvaḷi is ornamented with a thick rope of rudrāksha.

Ambale.

Situation and history.

Ambaḷe is a village situated at a distance of about two miles to the south of Hiremagaḷūr. It appears to have been a prosperous agrahāra town during the 12th century A.D. It contains four temples dedicated to Chennigarāya, Lōkēśvara Vīrabhadra and Gōpālakṛishṇa.

CHENNIGARĀYA TEMPLE.

General description.

The Chennigarāya temple contains a square garbhagṛiha, a vestibule and a square navaraṅga. The outer walls are raised on plain basement cornices and are relieved by right-angled pilasters between which are padma medallions. The tower of brick and mortar is of the Pāleyagār period.

The four central pillars of the navaraṅga have cylindrical shafts with square and wheel mouldings. All the ceilings are raised on two sets of corner stones with lotuses in the centre.

Main image.

Inside the garbhagṛiha the image of Chennigarāya is about five feet high excluding the Garuḍa pedestal on which it is standing. Its lower right hand is broken, but the stalk of the lotus is visible. The other hands hold in order: śankha, chakra and gadā. The prabhāvaḷi is carved with the ten avatāras of Vishṇu. The main image is supported on either side by the images of the consorts of Vishṇu.

The temple was constructed by Ballāḷa II in 1178 A.D. according to the inscriptions Nos. 21 and 22, Chikmagaḷūr taluk.

LOKĒŚVARA TEMPLE.

This temple is similar in construction to the Chennigarāya temple. Inside its navaraṅga are set up the images of Gaṇēsa, Nandivāhanamūrti with Pārvatī, Sūrya and Shaṇmukha. The temple is architecturally unimportant.

VĪRABHADRA AND VĒṆUGŌPĀLA TEMPLES.

Hoysala image.

The Vīrabhadra temple is modern. The Vēṇugōpāla temple, though also modern, is a popular minor muzrai institution and is built on a high platform. Though the building has no architectural importance, the image of Vēṇugōpāla inside the garbhagṛiha is a well carved image of the Hoysaḷa period.

Brahmasamudra..

Antiquity.

An account of the village of Brahmasamudra and its temples has appeared in the Annual Report of this Department for 1926. The place appears to have been the seat of a Pāḷeyagār during the 17th century. There is a mud fort wall all round the village, with a moat outside it.

But during the Hoysaḷa period there were two temples Dedicated to Vīranārāyaṇa and Nākanāthēśvara. Of these only the Vīranārāyaṇa temple is now standing intact. On the site of the old Īśvara temple is built at present a country-tiled house to serve the purpose of the temple.

VĪRANĀRĀYAṆA TEMPLE.

General description.

The plan of the Vīranārāyaṇa temple is simple. The garbhagṛiha and navaraṅga are both square in plan. Two of the basement cornices have the uncarved dentil, right-angled and cross-shaped mouldings. On the outer walls are found only the right-angled pilasters bearing biscuit-shaped mouldings. The eaves are straight with dentil mouldings projecting upwards at the corners.

Porch and Navaranga.

The porch is entered by a flight of steps supported on either side by stone elephants. The two front pillars of the porch are bell-shaped and lathe-turned like the four central pillars of the navaraṅga. The navaraṅga doorway has the usual jambs with vertical bands of ornamentation. But the bands are uncarved. On the architrave is a relievo figure of Garuḍa. The upper lintel is carved with a row of turrets, both Draviḍian and curvilinear. While the ceiling of the porch is flat and

divided into nine panels carved with lotuses, the ceilings of the navaraṅga are all well carved as follows proceeding from the east clockwise :—

1. Circular and dome-like with padma pendant.

2. Two sets of corner stones with padma inset in a Śrīchakra.

3. and 4. Same as No. 2.

5. Eight-pointed star with octagon further up and a padma inset in a circle in the centre.

6. Three sets of indented squares with padma pendant in the centre.

7. Four concentric indented circles with padma pendant in the centre.

8. Three concentric eight-pointed stars with padma pendant in the centre.

9. (Central) The central ceiling is deep and rises in the form of a dome with three concentric circles rising above two sets of octagons. In the centre of the ceiling there is a large padma pendant. On the front face of the lower set of the octagons are carved the figures of the eight Dikpālas in their positions with figures of marching warriors in between.

Vestibule and garbhagriha.

The lintel of the vestibule doorway contains an exquisitely carved Lakshmī-Nārāyaṇa group supported on either side by richly floriated and minutely carved ridden makaras (please *see* illustration in M. A. R. 1926, Pl. VIII.). The lintel of the garbhagṛiha doorway has a boldly carved Gaja-Lakshmī group.

Main image.

The main image of Nārāyaṇa inside the garbhagṛiha stands on a Garuḍa pedestal holding in his four hands śankha, padma, gadā and chakra. It is a beautiful sculpture with minutely worked ornaments all over the body and a rich bejewelled kirīṭa on the head. Including the Daśāvatāra prabhāvaḷi and the pedestal the image is about 5 feet high.

In the navaraṅga of the temple the following images are found :—

1. A rudely carved Vēṇugōpāla, probably of the 14th century.
2. A Saptamātṛikā group, probably brought from the ruined Śiva temple.
3. A well-carved Yōgānarasimha image of the Hoysaḷa period.
4. An equally well-carved image of Gaṇēśa, also of the Hoysaḷa period.

NÁKANĀTHĒSVARA TEMPLE.

Dvarapala images.

The modern country tiled house which enshrines the old liṅga of Nākanāthēśvara calls for no special remark. But on either side of the building there are two images of Śaiva dvārapālas (Pl. VIII, 3 and 4) which appear to have belonged to the original temple. These images, though somewhat smaller in size, are so exquisitely carved with plentiful details of ornamentation that they are not in any way inferior in workmanship to the large-size dvārapālas at the Hoysaḷēśvara temple in Haḷebīḍ.

MODERN TEMPLES.

Mallesvaradamma temple.

Mallēśvara is a small village situated at a distance of about a mile and a half to the south-east of Kaḍūr. To the south-west of the village stands the temple of the goddess of the village, called Mallēśvaradammā. She is also called Honnaraḷammā or Honnu-Araḷammā because she is said to have been formerly standing under a peepul tree (Araḷi-mara). Inside the temple, however, there is no image but only an ant-hill which is said to contain the image of the goddess.

The structure itself is barely forty years old and calls for no remark. It is a building of size stones and masonry pillars, and is enclosed in a wide prākāra. It is said that there is a copper plate inscription pertaining to the temple in the possession of one Dēvara Bhaṭṭa of Tarikere who is said to be the pūjāri of the temple. The inscription is reported to consist of a single copper plate written on only one side.

Kenchamma and Chaudamma.

To the west of the Mallēśvaradammā temple is a mono-celled modern structure built for the goddess Kenchammā and Chauḍammā. Inside the cell there are also some rude stones shaped like neolithic celts and worshipped by the villagers.

Matangi.

At a little distance to the north of this temple is another modern structure of mud and rubbles built for the goddess Mātaṅgī. The image is a form of Durgā, about nine inches in height. It is a relievo sculpture in the seated posture.

Modern temple.

Inside the village there is a temple of perhaps the Pāleyagār period containing the metal images of the Mallēśvaradammā temple. The pillars of the navaraṅga are Draviḍian in type and tapering. On one of the ceilings there is the representation of a crawling cobra.

RÁMĒŚVARA TEMPLE.

History.

At a distance of about a mile to the south-east of Mallēśvara is situated, in a toddy grove, the temple of Rāmēśvara whose outer walls have, in recent times, been built of size stones. But the inner view of the temple shows that it was originally constructed perhaps during the 13th century A.D.

General description.

The garbhagṛiha doorway is ornamented on the jambs with kalaśas and vertical bands of floral and rope designs. The vestibule is open. The four central pillars of the navaraṅga are short and Draviḍian in type with cubical, sixteen-fluted and octagonal mouldings. They are made of granite.

To the south-east of the temple there is set up a pot-stone inscription of the Hoysaḷa period. Unfortunately the letters of the inscription are completely effaced.

MALLĒDĒVA TEMPLE.

This is a structure in the village going back to about the 12th century A.D. according to the inscription No. 10 Kaḍūr, which records a grant to the temple. In the inscription the god is called Mallikārjuna.

History.

The outer walls of the temple have all collapsed. In their place walls of rubble and mud have been constructed. The structure consists of a garbhagṛiha, a vestibule (recently closed), a navaraṅga and a porch. Inside the navaraṅga each of the four central pillars has the cubical, eight-sided and cylindrical mouldings. The central ceiling has a boldly carved padma. The roof of the structure is low. The liṅga inside the garbhagṛiha is about 3 ft. in height including the pedestal and is flat topped.

General description.



Tangali.

To the south-south-east of Kaḍūr at a distance of about 3 miles lies the village of Tangali which appears to have been an ancient agrahāra town of the Hoysaḷa period.

History.

The Īśvara temple which stands to the north-east of the village is a structure of c. 1200 A.D. But the Yōgā-Narasimha temple is a later structure, perhaps dating from about the 17th century as indicated by its workmanship.

Temples.

YŌGĀ-NARASIMHA TEMPLE.

There are two cells in the Yōgā-Narasimha temple, one enshrining the image of Kēśava and the other, the image of Yōgā-Narasimha. It is said that formerly only the Kēśava image and shrine existed and that during recent days, that is about 60 or 70 years ago, the Yōgā-Narasimha image was brought from somewhere and installed in the other cell. It is very likely that the image was carved during the late Vijayanagar period.

Yoganarasimha.

The image of Kēśava appears to belong to about the Hoysaḷa period, though the prabhāvali is absent. The archaic smile and the pitted face, however, are similar to the Pāleyagār period images. The image wears yajñōpavīta.

Kesava.

ĪŚVARA TEMPLE.

General description.

The Īśvara temple which stands at a distance of about a hundred yards to the north-east of the Yōgā-Narasimha temple is a granite structure of the 13th century A.D. Above its garbhagṛiha the tower rises in the form of a stepped pyramid with a partly dilapidated stone projection over the vestibule. The outer walls of the temple consist of plain slabs set on edges. The basement consists of five plain cornices. The temple consists of a garbhagṛiha, a vestibule and a navaraṅga with a doorway and a porch to the south. The pillars of the porch are cylindrical. Inside the navaraṅga are found the sculptures of Nandi and Sarasvatī, both of which are of the Hoysaḷa period.

Hulikal.

A Jaina Retreat.

At a distance of about a mile and a half directly towards the east of Tangali, we come across a group of rocky boulders which collectively are called by the villagers as the Hulikal area. On the north-western face of one of the boulders are carved several panels of sculptures in two rows, the upper row consisting of five rude figures of Jain saints in the standing posture and the lower one consisting of eight figures of seated saints. The standing figures are carved below arches which are Muslim in character. Below the eight larger figures in the lower row are inscribed the names of the saints in Kannaḍa characters which appear to belong to about the 15th or 16th century. From left to right the names read : Nēmaṇṇagaḷu, Rākaṇṇagaḷu Vinaya-Bhaṭṭārakaru, Āryasēna-Bhaṭṭārakaru, Ajitasēna-Bhaṭṭārakaru, Prabhā-chandradēvaru, ... dēvaru and Guṇakīrti-dēvaru.

In a middle panel between these names there are carved smaller figures of four more saints whose names, however, are not inscribed.

Macheri.

Antiquity.

The village of Macheri which is situated at a distance of about three miles to the south-east of Kaḍūr appears to be a place of great antiquity. The main structure of the Yōgā-Narasimha temple at the place has pillars and ceilings which resemble those met with at the Noṇabēśvara and Gaṅgēśvara temples in Noṇavinakere, Tumkur district (please see M.A.R. 1939, pl. XVIII, 1) which have been assigned to circa 900 A.D.

YŌGĀ-NARASIMHA TEMPLE.

General description.

The outside view of the temple is insignificant and weird with the ruined tower and collapsed walls of the prākāra belonging to about the 17th century. The temple, as it is, consists of a garbhagṛiha whose outer walls have disappeared, an open vestibule with two slender cylindrical pillars in front as at Noṇavinakere, a navaraṅga with the four central pillars looking almost like the ones met with at Noṇavinakere and some temples at Āvaṇi, a mukhamaṇṭapa and kaisāle with the main towered entrance on the north side.

Main image.

The image of Yōgānarasimha in the garbhagṛiha is a good sculpture (Pl. X, 2). His crossed legs are not completely tied up by the yōgapaṭṭa which is broken between the knees. The front hands are freely resting about his knees while in the back hands are held śankha and chakra. He is supported on either side by small figures of his consorts. The Daśāvatāras of Vishṇu are carved on the prabhāvaḷi. Excluding the pedestal the image is about 2′ high. The fact that the pedestal does not appear to belong to this image suggests the possibility that the original image of the temple was lost and that the present one was installed perhaps in c. 1300 A.D.

RUINED KĒŚAVA TEMPLE.

To the north of the Narasimha temple there is a ruined temple built for enshrining an image of Kēśava which is now missing. The outer walls, doorways, etc., are all characterless. The navaraṅga pillars have octagonal shafts rising on square bases. Inside the navaraṅga there is a mutilated Vaishṇava dvārapāla.

ĪŚVARA TEMPLE.

A Hoysala structure.

The Īśvara temple which, according to an inscription lying in its navaraṅga, is called the Kalidēva temple is a Hoysaḷa structure constructed during the early part of the 12th century A.D. when King Vishṇuvardhana was ruling. It has become unfortunately greatly dilapidated and is beyond repairs. It consists of a garbhagṛiha, an open vestibule and a navaraṅga. The last is unduly large and provided with porches both on the north and south. Four of the pillars of the navaraṅga are bell-shaped and lathe-turned.

A Traditional Account regarding Macheri.

Capital of Virata.

The name 'Macheri' is locally explained to have been derived from the word 'Matsyapuri.' Matsyapuri was the capital of Virāṭa, a king mentioned in the Mahābhārata.

At a distance of less than a mile to the east of the place the river Vēdāvatī which flows on a hard rock bed cutting it in several places is called 'Kunti-hoḷe.' Here it is said that Kunti met her sons, the Pāṇḍavas, who were having their 'ajñātavāsa.' The present Kōdaṇḍa-Rāma temple which stands on the west bank of the river and is definitely a structure of the Pāleyagār period has of course nothing to do with the tradition.

Kuntihole.

About two furlongs to the east of Kuntihoḷe there is a hillock which is pointed out as the Kīchakana-guḍḍa, that is the place where Kīchaka, the brother-in-law of king Virāṭa, lived. On the summit of the hillock there is a cave shrine enshrining about seven natural stones of which one is pointed out as representing Mylāra-dēvaru or Mallidēva who is said to have been the family deity of Kīchaka. The village at the foot of the hillock is called Mallidēvanahaḷḷi.

Kichaka's abode.

At a distance of about a mile and a half to the north of Macheri there is a village called Turuvanahaḷḷi. 'Turu' means cattle and the village is said to mark the spot of 'Uttaragōgrahaṇa' where Arjuna is said to have rescued the cows of the city of Virāṭa.

Uttaragograhana.

Yellambaḷasi.

The village of Yellambaḷasi which is situated at a distance of about seven miles to the north-east of Kaḍūr appears to have been a place of great antiquity. In the inscription No. 21, Kaḍūr Taluk, of 1089 A.D. a temple of Gaṅgēśvara is mentioned. This temple is no longer in existence.

Situation and antiquity.

KĒŚAVA TEMPLE.

Among the temples now existing at the place, that of Kēśava is the largest. It stands to the south-west of the village and faces east. Though it is now a triple-celled structure enshrining Kēśava in the main cell, Vēṇugōpāla in the south cell and Lakshmīnarasimha in the north cell, it is only the last mentioned cell that appears to be clearly the earliest of the three, having been built of soap-stone and having distinctly different basement cornices and right-angled pilasters on the outer walls. The other cells are built of granite and their outer walls are relieved by flatter right-angled pilasters.

The three cells.

The images, however, in all the three cells are very good works of art of the Hoysaḷa period, the image of Lakshmīnarasimha being the best of them. The image of Vēṇugōpāla in the south cell stands cross-legged under a tamāla-tōraṇa playing on

Images.

the flute in a graceful attitude as at Beḷḷūr and Kuppagaḍḍe. The image of Kēśava in the main cell has no prabhāvaḷi while the images in the other two cells have. It would therefore appear that the image is of a slightly later period and may have been installed towards the close of the 13th or at the beginning of the 14th century. On the prabhāvaḷi of the Lakshmīnarasimha image the ten avatāras of Vishṇu are represented.

In the north-western corner of the navaraṅga, there is a beautiful image of Dakshiṇāmūrti which is evidently of the Hoysaḷa period. He is seated with the right leg on the ground and the left one folded up and placed on the seat. His four hands are thus disposed: chinmudrā, holding rosary, holding pāśā and holding pustaka.

Pillars and doorway.

The pillars of the navaraṅga are all characterless. There is not even one bell-shaped pillar. All the pillars have square bases and octagonal shafts.

The doorway of the Gōpālakṛishṇa shrine and a prop given in the navaraṅga to support a cracked beam form a distinct group and appear to belong to some temple of the 10th century. The prop is a pillar of the Noṇavinakere type and in all probability belonged, along with the doorway, to the Gaṅgēśvara temple mentioned in the inscription No. 21, Kaḍūr Taluk.

Later extension.

In front of the navaraṅga there is a 'jagali' on either side. On the right jagali is placed a large mutilated image of Sarasvatī of the Hoysaḷa period. To further front there is an open maṇṭapa of the Pāḷeyagār period. To further east there is the mahādvāra of the temple. On the cubical mouldings of two of the pillars in the open maṇṭapa appear the relievo figures of two devotees whose names are carved below them thus: 1. Nallapa Hebbāruvana makaḷu Lakshmaṇa Hebbāruva (Lakshmaṇa Hebbāruva son of Nallapa Hebbāruva); 2. Dēvapa Hebbāruvana makaḷu Kāmapa Hebbāruva (Kāmapa Hebbāruva, son of Dēvapa Hebbāruva).

Hoysala Sarasvati.

At the entrance to the village on the east, there is a very good image of Sarasvatī (Pl. X, 3) which is exquisitely carved and is definitely of the Hoysaḷa period.

KALLĒŚVARA TEMPLE.

Old structure.

On the western bund of the tank of the village stands the Kallēśvara temple, the garbhagṛiha portion of which appears to be very old as indicated by its basement cornices, the middle one of which is round. The liṅga in the main cell is large and flat-topped. The navaraṅga of the temple, however, is a recent addition.

RUINED ĪŚVARA TEMPLE.

General description.

On the northern side of the tank and to the north-east of the village, there was standing another temple dedicated to Kallēśvara and originally consisting of a garbhagṛiha, a vestibule and a navaraṅga with its doorway on the south. The outer walls of this temple have all disappeared. The navaraṅga doorway is very ornamentally carved in a style similar to the doorway of the Īśvara temple at Hiremagaḷūr. There are vertical bands on the jambs, consisting of the floral and rope mouldings. The pilasters on either side are cylindrical and coiled by a highly floriated creeper. Underneath the jambs on either side is a panel of sculptures. It may be noted however that the rope band on the jambs is absent at Hiremagaḷūr.

Garji.

Antiquity.

The village of Garji is situated at a distance of about nine miles to the east of Bīrūr. It was an ancient agrahāra town which, according to the Inscription No. 22, Kaḍūr Taluk, dated 1080 A.D., was called Hiriyan-Garāje. According to the local traditional account there were forty Śrīvaishṇava families known as the Hebbāruvas living at the place in olden days. At present, however, there is not even one Śrīvaishṇava family.

KALLĒŚVARA TEMPLE.

Old temple and tank.

The Kallēśvara temple stands in the north-east quarter of the village. About a hundred yards to the east of the temple is to be found the tank of the village, which may be identified with the 'Hiriya-kere' mentioned in the inscription referred to above.

Outer view of temple.

The outside view of the temple is so whitewashed and altered by recent renovation work that we might mistake the building for a modern one.

Inner view.

The interior, however, bespeaks of the antiquity of the structure (Pl. IX, 2). The navaraṅga doorway resembles closely the doorway of the Gaṅgēśvara temple at Noṇavinakere in the Tumkūr district. The lintel bears an eaves-shaped cornice with a row of flying geese below. On either side of the jambs are indented pilasters ornamented with beaded hangings on their shafts. On the lintel is the representation of a scroll, the convolutions of which bear figures of dancers, musicians, etc. The middle of the cornice is decorated by a Gaja-Lakshmī group.

Inside the navaranga the four central pillars form one group and are well-carved. The base of each pillar is square and the shaft has an eight-sided moulding at first and then is sixteen-fluted over the cylindrical, the bell and drum mouldings. Between the cylinder and the bell there is a sixteen-sided band. Above the drum, the vase and wheel-shaped mouldings are plain but boldly carved. On some of the faces of the base of each pillar are to be found carved panels of sculptures which remind us of Chōḷa work (*cp.* similar work at Haḷe-Ālūr).

Pillar sculptures.

These sculptures are as follows :—

1. South-east pillar.—

East Face.—Lakshmī seated under a canopy of conch shells, in padmāsana, holding in her two hands lotuses and attended by female chaurī-bearers. The nimbus behind her head is also skirted by a row of conch shells. The goddess and her attendants have bare breasts.

North Face.—Naṭarājā dancing on Andhakāsura in a vigorous pose amidst a host of attendant figures of drummers, cymbalists and flutists. At the left hand upper corner of the panel a dog is represented. Śiva is four-handed with abhaya, trident, and hooded cobra in three of the hands, and the fourth, that is the front left hand, being in the crosswise attitude and stretched towards his right hip. He wears jaṭāmakuṭa and yajñōpavīta.

2. South-west pillar.—

East Face.—God Bhairava marching to left (Pl. XI, 1). He is four-handed: feeding dog, and holding drum, kapāla and staff. To his right is a figure carrying something on his head and to the left, another figure in the attitude of worshipping. From the jaṭāmakuṭa of the god flows the river Gaṅgā. The god has phālāksha, and wears yajñōpavīta and sandals.

North Face.—Four-handed Śiva (Pl. XI, 2) standing in an oval panel the edge of which is ornamented with a scroll. Śiva wears jatāmakuṭa, phālāksha, rudrāksha garland and yajñōpavīta. The front right hand is in abhaya holding rosary. In the back right hand is held the aṅkuśa and in the back left, the mṛiga. The front left hand is placed palm upwards on the inner margin of the panel. The four corners of the panel have the following figures: in the two corners to the right of the god there are a three-headed deity (Brahma) riding the peacock (above) and a four-handed standing figure (Vishṇu); in the two corners to the left of the god are a boar (above) and a three-headed standing figure (Brahma) below. At the foot of the panel there is the bowing figure of a bull-headed and human-bodied devotee who may possibly be identified with Nandi. The relief oval panel with the image of Śiva suggests that the representation is of

Liṅgōdbhava-mūrti. The figure of the boar in the left top corner suggests that the image may represent Vishṇu who is said to have explored the Pātāla in the form of a boar to find the bottom of the liṅga.

3. North-west pillar.—

South Face.—Ardhanārīśvara-mūrti with the right half as male holding sarpa and mṛiga and the left half as female holding rosary. The left front hand is placed on the head of his two-handed consort. The god wears jaṭā, phālāksha, garland and yajñōpavīta and stands in samabhaṅga.

East Face.—Harihara (Pl. XI 3) with trident and rosary in the right hands and śankha and gadā in the left hands. The god wears phālāksha and yajñōpavīta.

4. North-east pillar.—

South Face.—A vigorous representation of Gajāsura-mardana-mūrti (Pl. XI, 4). Śiva is eight-handed and is dancing. To his right we may see the head of the elephant demon and to the left the figures of a mother and child. The latter figures may be Pārvatī and Skanda.

East Face.—Lakshmī seated on lotus and attended by chāmara-dhāriṇīs.

In front of the open vestibule there are two slender pillars of the Noṇavinakere type with cubical, cylindrical, bell, drum, vase and wheel mouldings. On the faces of the base, here again as in the case of the navaraṅga pillars, are carved relievo sculptures as follows:—

South pillar.—

East Face.—A well-carved elephant.

North Face.—God Veṅkaṭēśa standing with abhaya, chakra, śankha and kaṭihasta. He wears jaṭāmakuṭa and yajñōpavīta.

North pillar.—

South Face.—Śiva seated and eight-handed, wearing rudrāksha and jaṭāmakuṭa.

East Face.—A very vigorously represented Mahishāsuramardinī.

The central ceiling of the navaraṅga is divided into nine panels by bands running at right angles. The panels, however, are plain. In the central aṅkaṇa there are two Nandis facing the main liṅga. In the south-west corner of the navaraṅga are placed the following images:—

Images.

1. A Saptamātṛikā group attended by Vīrabhadra on the right and Gaṇapati on the left. Among the Saptamātṛikās, Kaumārī is left out and there are two figures of Vaishṇavī.
2. An image of Gaṇapati holding tusk, prayōga-chakra, natural śankha and apūpa. Though the figure is ugly, it appears to be old.
3. Single-headed and two-handed Kumāra riding a peacock: a rude figure, though old.

To the south of the navaraṅga is a cell containing an image of Vīrabhadra, about 4½ ft. high, which appears to be a work of about the 14th century. The sculpture is rudely worked.

Inside the garbhagṛiha the liṅga is about 2½ ft. high including the pedestal and is flat-topped.

KĒŚAVA TEMPLE.

The Kēśava temple at Garji stands at a distance of about a hundred yards to the south-west of the Īśvara temple. It appears to be a structure of the 15th century and of little architectural merit. There is no image in the garbhagṛiha at present. The pillars of the navaraṅga and the porch are Draviḍian in type with the cubical and octagonal mouldings alternating. On the cubical mouldings appear the relievo figures of Bālakṛishṇa, Yōgānarasimha, yāli, monkey, peacock, devotee, etc.

Yagati.

History.

Yagaṭi is the headquarters of a hobli in the Kaḍūr taluk and is situated at a distance of about 12 miles north-north-east of Kaḍūr. The place has historical associations mostly with the late Vijayanagar and Pāḷeyagār periods. A certain Rangappa Naik is said to have been ruling over the place and to have had a concubine called Veṅkaṭi, from whose name the place-name is said to have been derived. Whatever be the truth regarding this story, it is certain that the place was called 'Yagaṭi' during the 16th century when Sadāśivarāya was ruling at Vijayanagar. The emperor's inscription is to be found set up in front of the Vīranārāyaṇa temple at the place. The village is surrounded by a fort wall, now ruined, with a moat outside. Near the fort-gate are found the temples of Hanumān and Gaṇapati. The image in the Hanumān temple is that of Vīrāñjanēya and appears to belong to the Pāḷeyagār period.

VĪRANĀRĀYANA TEMPLE.

General description.

The temple of Vīranārāyaṇa standing in the village appears to be a structure of about the 14th century. It has plain outer walls and thick Draviḍian pillars in the navaraṅga. The image in the main cell is about 4½ ft. high excluding the Garuḍa pedestal on which it is standing in samabhaṅga. In the four hands of the image are held śankha, padma, gadā and chakra. The stone prabhāvaḷi behind the image is ornamented with floral and scroll designs but without the representation of the Daśāvatāras of Vishṇu.

The doorways and ceilings at the temple are all plain. The central ceiling is raised on two sets of corner stones and has a low padma pendant in the middle.

Against the walls of the navaraṅga are placed the following images:—

Images.

1. A beautifully carved Gaṇēśa image on a mūshaka pedestal.
2. A small image of Yōgānarasimha.
3. A small image of Vīrāñjanēya simply placed on a Garuḍa pedestal which certainly does not belong to it.

On the cubical mouldings of the pillars of the navaraṅga are carved relievo figures of Hanumān, Garuḍa, yāḷi and medallions.

Mudigere.

SINGĒŚVARA TEMPLE.

History.

Mudigere is a small village situated at a distance of about seven miles to the south-south-east of Ajjampūr. To the north of the village there is a dilapidated Īśvara temple which, according to the inscription No. 83, Tarikere Taluk, is called the Nārasing-ēśvara temple and was constructed in 1233 A. D. by three gauḍas named respectively Rāma-gauḍa, Sōma-gauḍa and Bayicha-gauḍa.

General description.

The temple consists of a garbhagṛiha enshrining a liṅga on a round pedestal as at Sōmpura, a vestibule, a navaraṅga with a cell on the north containing an image of Harihara and a porch on the east. The outer walls are raised on a basement consisting of four cornices of which the second from the bottom has a row of dentil mouldings. The walls are plain and built of slabs placed on edges. The eaves above the garbha-gṛiha are a little sloping. The brick and mortar tower appears to belong to the 17th century, to which period may also be assigned the porch of the temple with its two Draviḍian type pillars.

Navaranga.

The navaraṅga doorway is supported by Śaiva dvārapālas above whom the jambs consist of vertical bands ornamented with scroll and creeper, pilaster and scroll and medallion designs. The architrave has a relievo representation of Gaja-Lakshmī, while the lintel stone is shaped like a gracefully disposed and highly indented eaves-shaped cornice the front face of which is carved with minutely worked beaded hangings. The top of the cornice has at the indentations a series of dentil mouldings projecting upwards.

Inside the navaraṅga the four central pillars are typically Hoysaḷa in character being lathe-turned and carved of soap-stone. Each of the pillars has a square base

and the usual disc, bell, vase, drum and wheel mouldings on the shaft. The ceilings are all a little deep with low pendant lotuses in the centre. The central ceiling is raised on two sets of corner stones with a low padma pendant in the middle.

On the jambs of the vestibule doorway appear scroll and medallion ornamentation. On either side of the jambs are pilasters with cubical and eight-sided mouldings. On the cubical mouldings appear figures of damsels in the attitude of either dancing or being at toilet.

Vestibule.

Inside the vestibule there is a couchant Nandi. The ceiling of the vestibule is raised on two sets of corner stones with a padma in the hexagonal middle of a Śrichakra.

In the navaraṅga is placed on a scorpion pedestal a well-worked Bhairava image standing in tribhaṅga under a floriated prabhāvali. The god is four-handed and holding: broken (possibly sword), trident, ḍamaru and severed human head. The dripping blood from the severed neck is being licked by a dog. On either side of the god are male and female goblins dancing and full of movement. The god wears jaṭā and is shaded by a cobra. He is naked but well ornamented. He wears yajñōpavīta. Since the image is mutilated, it is not being worshipped.

Bhairava in navaranga.

In the cell to the north of the navaraṅga is enshrined an exquisitely carved image of Harihara. He stands in samabhaṅga holding in his four hands the following attributes: broken, trident, chakra and śankha. He is supported on the right by Pārvatī and on the left by Lakshmī. On the prabhāvaḷi behind the god, there is the representation of the eleven Rudras on the right and of the Daśāvatāras of Vishṇu on the left. The pedestal bears the figure of Nandi on the right and that of Garuḍa on the left. Including the pedestal, the image is about four feet high.

Harihara in north cell.

LAKSHMĪ-NĀRĀYAṆA TEMPLE.

At a distance of about a hundred yards to the south-west of the Narasiṅgēśvara temple stands the temple of Lakshmī-Nārāyaṇa which appears to be a structure of about the 14th or 15th century. It consists of a garbhagṛiha, a sukhanāsi and a navaraṅga and is constructed on a high platform. Since a large neem tree has grown just in the middle of the navaraṅga, all the ceiling slabs have been pulled down and the wall slabs have gone out of plumb beyond repair.

General description.

Inside the garbhagṛiha is enshrined a well-carved image of Lakshmī-Nārāyaṇa in which we can see the imitation of Hoysaḷa sculptures on the one hand and the archaic smile of about the 15th century on the other. The image of the goddess on the lap of the god is well-chiselled.

Main image.

RĀMĒŚVARA TEMPLE.

History. At a distance of about a hundred and fifty yards to the north-west of the Narasiṅgēśvara temple we come aross the site of the old Rāmēśvara temple the liṅga of which was consecrated in 1173 A.D. by Belagauḍa, the Mahāprabhu of the place, ruling under the Gaṅga chief Kongulivarma Narasimha during the reign of the Chālukya king Trailōkyamalla Vikramādityadēva. (E C., Kadur, Tarikere Taluk, 85).

Old linga. The original temple has completely disappeared excepting only for the old Rāmēśvara liṅga for whom, at present, a mono-cell of size stones has been built. The liṅga is about 2½ feet high and is round-topped.

Venkatesa. To the north-east of the temple, in the open, stands on a Garuḍa pedestal an image of god Vishṇu as Veṅkaṭēśa (Pl. X, 4), holding in his four hands gadā (witb butter ?), prayōgachakra, natural śankha and kaṭihasta. The image is carved of granite and stands in samabhaṅga wearing kirīṭamakuṭa, makarakuṇḍalas and yajñōpavīta. In its style of workmanship, it appears to belong to about the 11th century A.D. and has thus no bearing with the Rāmēśvara temple.

Asandi.

Situation and importance. Āsandi is a village in the Kaḍūr Taluk, situated at a distance of about five miles to the east of Ajjampura. There are several old inscriptions in the village which go to show that the place was one of considerable importance in ancient times and was the headquarters of a nāḍ ruled by the Gaṅgas and Hoysaḷas. From the inscription Kaḍūr 154 of 1206 A.D., it is learnt that there were at least thirteen Śiva temples at the place formerly. At present, however, there are only three of them existing more or less intact.

GANGĒŚVARA AND BRAHMĒŚVARA TEMPLES.

General description. These two temples form a large single homogeneous structure with two shrines side by side and a long common open maṇṭapa in front with two porches on the east, one for each shrine (Pl. IX, 3). The temples are situated immediately to the south of the now dried up old large tank of the village. They were constructed in 1191 A.D. by the local Gaṅga chief (E. C. Kaḍūr Taluk, 157).

Outer walls. The outer walls of both the shrines are constructed in the same style on an indented square plan. The basement of each shrine consists of four cornices of which the last from the bottom has a row of dentil cuttings. The outer walls are relieved

by right-angled pilasters at the indentations. Between these pilasters there are turret-bearing single and double right-angled columns on the outer walls of the south cell and turret-bearing double columns only on the outer walls of the north cell. The double columns form niches with unworked panels between them, evidently meant for carving wall images. The turrets are mostly Draviḍian in type, those borne by single columns standing under highly floriated simhalalāṭas. The eaves are straight-sided with dentil mouldings above projecting upwards. The original towers, if indeed there were any, have now disappeared.

Open mantapa.

The common open maṇṭapa whose inner view presents a long three-aisled hall (Pl. IX, 4), running north to south is entered by two approaches, one on the east and the other on the south. On either side of each approach are projecting stone platforms meant probably for the supporting elephants. The outer edge of the maṇṭapa has stone benches all round excepting only on the north side and is skirted by a stone railing whose outer face is carved with figures of turrets, rearing lions, double bell-shaped columns, rhomboidal medallions, etc.

Pillars and ceilings.

The pillars of the maṇṭapa are all of the usual bell-shaped and lathe-turned variety. Some of the ceilings, particularly the larger ones in front of the shrines, are carved with pleasing designs and figure sculptures representing the Ashṭa-Dikpālas, mythological episodes like the Rāmāyaṇa, etc. The centres of the ceilings bear medallions inset in gracefully worked squares and also the figures of Vīrabhadra and Tāṇḍavēśvara. The smaller ceilings which are all deep like the larger ones bear low padma pendants inset in circular lotuses, śrīchakras, octagons, stars, etc.

Vestibules.

Each vestibule doorway has its jambs carved with vertical bands of minute floral, scroll, medallion and indented pilaster ornamentation. The lintel stones have eaves-shaped cornices bearing turrets and medallions. The ceilings of the vestibules are raised each on two sets of corner stones with a multi-petalled padma pendant in the centre.

Cells.

The doorways of the cells are similar to the vestibule doorways in their workmanship. The north cell is empty. In the south cell there is a liṅga on a round pedestal.

VĪRABHADRA TEMPLE.

History.

From the inscription Kaḍūr 149 standing in front of the temple it would appear that this temple was constructed in 1205 A.D. by one Haraba Sāhaṇi. Therein he is said to have set up the Trimūrti god Ballēśvara. There are three cells in the temple and there is no liṅga in any of them. The eastern and western cells have the images of Vīrabhadra, while in the north cell there is a set of metallic images. It

is reported that the main liṅga of the temple which was originally enshrined in the western cell was lost at some period and that the present main image of Vīrabhadra after whom the temple has derived its name was brought from some other temple at the place and installed here.

Architecturally the structure appears to have been built in two periods which, however, do not appear to be far removed from each other. The eaves and outer walls of the western cell form a distinct group.

Outer walls.

The outer walls of the western cell as also those of the other compartments are raised on a basement consisting of four indented cornices of which the third from the bottom is disc-like. The walls are relieved by right-angled pilasters, those of the western cell being better worked and more ornamented than those on the outer walls of the other compartments. It is only on the outer walls of the western cell that we find small wall images standing under kalaśa-bearing niches. Among these wall images we may mention the following : Lady chāmaradhāriṇī, Janārdana, Kēśava and lady attendants, Sadāśiva and lady attendants, Brahma, and again lady attendants.

Eaves.

The eaves of the western cell are straight-sided and relieved at intervals by upward dentil mouldings. The eaves of the other compartments are a little sloping. The brick and mortar parapet above the structure is of a late period.

Railings at the porch.

The entrance to the temple is through a porch on the south. On either side of the porch are two beautifully carved railings which appear definitely to have belonged to some earlier temple at the place. The life and movement depicted in the sculptures carved on the inner faces of these railings suggest that the railings hail from c. 900 A.D. and the features are akin to those of the sculptures at Bādāmi and Ellora.

Tandavesvara.

On the inner face of the eastern railing is represented, in bold relief, a Naṭarāja group (Pl. XII, 2). The god has modest ornamentation on the body and wears jaṭāmakuṭa and yajñōpavīta. He dances vigorously in the air, while below him and to his left are the attendant figures consisting of a drummer playing on a pot-drum ; a piper playing on an instrument which looks very much like a nāgasvaram (the occurrence of such an instrument so early is interesting), a lady cymbalist with her upper body bare, and a pot-bellied Yaksha holding a cobra. Śiva is four-handed with chinmudrā, trident, crossed arm and kapāla. The drapery and girdle are gracefully worked. The edge of the railing to the left of the group is carved with the figure of an open mouthed and trunked makara in the attitude of swooping upon a yāli. On the head of the makara and holding its coiled trunk there is seated a two-handed figure and further up there is an obscene group.

On the inner face of the western railing is depicted the Trivikramāvatāra of Vishṇu (Pl. XII, 3). To the right, king Bali is making the gift by pouring the dhārā water on the hands of Vāmana who is depicted here as a Brahmachārin with kaupīna, yajñōpavīta, and śikha. He is standing under an umbrella. To the left of this group is represented the Trivikrama form of Vishṇu. He is four-handed with lump(?), prayōgachakra, śankha, and stretched arm. Parallel to the stretched arm the left leg of the god is also stretched upwards towards the Brahmalōka on the one hand and also towards the gigantic head of king Bali on the other. Underneath the stretched leg, Garuḍa is shown in the attitude of forcibly bringing a demon as captive. To the extreme right of the railing is represented a swooping makara in the attitude of having swallowed a yāli. On the trunk of the makara is seated a two-handed figure. At the top of the railing are represented three flying figures, two male and one female, as entering the open mouth of a gigantic lion.

Trivikrama.

The porch is edged by stone benches having railings. The two front pillars are bell-shaped. The ceiling is delicately carved with minute ornamental figure sculptures of the Ashṭa-dikpālas and marching warriors, dancing groups, etc. On a square medallion in the centre is carved Naṭarāja.

Porch.

The four central pillars of the navaraṅga are bell-shaped and are skilfully carved with pleasing mouldings and beaded hangings as in the pillars of the Tripurāntakēśvara temple at Belgāmi. The central ceiling is more elaborately carved than the ceiling of the porch.

Navaranga.

The doorway of the western cell is a good piece with nicely worked vertical bands of floral, scroll and other ornamentation on the jambs and with a Gajalakshmi group on the lintel. The ceiling of the garbhagṛiha is simple in design but pleasing in its detail. It has the representation of the corn of the lotus in the centre.

Western cell.

The image of Vīrabhadra which is about 3½ feet high stands under a kīrtimukha holding sword and shield in the two hands. The other image of Vīrabhadra in the eastern cell is smaller in size and inferior in workmanship.

Main image.

CHANḌIKĒŚVARA TEMPLE.

This temple stands near the village entrance and consists actually of two liṅga shrines with a common maṇṭapa in front which, at present, is partitioned into two by the construction of a rubble wall in the middle. The liṅga in the south cell is called Chanḍikēśvara by the villagers. The outer walls are plain excepting only for the right-angled pilasters relieving them at intervals. The pillars are, as usual, of

the bell-shaped and lathe-turned variety. There are no figure sculptures in the temple.

Nandi.

MALLĒŚVARA TEMPLE.

Situation and history.

This village is small and insignificant and situated at a distance of about 5½ miles to the south of Tarikere. There are three old inscriptions at the place referring to two Śiva temples built during the 13th century. One of them is the Mallēśvara temple which stands to the north-east of the village.

General description.

The temple is a low roofed building of no architectural merit. The outer walls are of mud and the doorways, pillars and ceilings are of pot-stone. The doorways are simple in design, though Hoysaḷa in character. The pillars are Draviḍian in style with cubical, eight-sided and sixteen-fluted mouldings. The ceilings consist of plain slabs. The liṅga inside the garbhagṛiha is low, being about a foot in height including the pedestal.

RUINED TEMPLE.

To the north of the village near a peepul tree there stood another temple of Śiva Since it became completely ruined, the villagers have constructed another building with mud walls and country tiles. There are only the old liṅga and two inscriptions belonging to the ancient days.

Shingapura.

YŌGÂ-NARASIMHA TEMPLE.

Situation and history.

In the ' bechirak ' village of Shingāpura which lies overgrown with jungle at a distance of about two miles to the north-west of Rangenahaḷḷi, a railway station on the Tarikere-Narasimharājapura line, there stands the dilapidated Yōgānarasimha temple which appears to belong to the 14th century A.D.

Outer view.

The outer walls of the temple which are built of soap-stone slabs are plain except for the right-angled pilasters relieving them here and there. They are raised on a basement consisting of three plain cornices the last of which from the bottom has been ornamented with a row of dentil cuttings. On the outer walls of the garbhagṛiha, there are not only the right-angled pilasters but also medallions and a few figure sculptures between the pilasters. The eaves are slightly sloping and

plain. The parapet above is also plain and about a foot in height. The tower which is of stone rises in the form of a bulbose dome over a square pyramidal tier.

Temple front.

The front of the temple has completely collapsed. In addition to the square garbhagṛiha, sukhanāsi and navaraṅga there appear to have been originally a wide porch and an open maṇṭapa in front as also a mahādvāra with a maṇṭapa to the south-east. The mahādvāra and the maṇṭapa are now in ruins. The open maṇṭapa had a flight of steps on the east which was supported by elephants on either side.

Navaranga.

Only the right jamb of the navaraṅga doorway is existing now. On it are carved the sculptures of a Vaishṇava dvārapāla and an erect seven-hooded cobra.

The four central pillars of the navaraṅga are Draviḍian in type. Each of them has two cubical mouldings, one on either side of a sixteen-fluted shaft having an octagonal band in the middle. The central ceiling of the navaraṅga is divided into nine panels with a padma in each panel.

Ugra-Narasimha.

Against the south-west wall of the navaraṅga is placed on a pedestal an Ugra-Narasimha image which is carved under a well-worked simhalalāṭa. The image may have originally been existing on the east face of the projection of the tower over the vestibule.

Main image.

Inside the garbhagṛiha is seated on a Garuḍa pedestal an image of Yōgānarasimha with crossed legs secured by a yōgā-paṭṭa about the knees. The image shows good workmanship.

Sompura.

PRASANNA SŌMĒŚVARA TEMPLE.

Date of temple.

The Prasanna Sōmēśvara temple at Sōmpura has been described in the Annual Report of the Department for 1926. The inscriptions which refer to the temple are of the 13th century and they record only grants to the institution. There is no indication therein as to when exactly the temple was built or by whom it was constructed.

The two stages.

Architecturally, however, the temple appears to have been built in two stages. The earlier stage of the building appears to comprise of the garbhagṛiha, sukhanāsi and navaraṅga with possibly a porch in front. The later stage appears to be represented by the mukhamaṇṭapa only with its ornamental Hoysaḷa-Draviḍian pillars. The mukhamaṇṭapa appears to have been constructed during the 14th century. The main temple which has an ornamental frieze of rhomboidal flowers in the middle of

its outer walls, suggests affinity with the late Chālukya temples and may therefore be assigned to about the 12th century A.D.

The garbhagṛiha and navaraṅga are square in plan and have flattened sides.

Navaranga pillars.

The pillars of the navaraṅga are of the bell-shaped and lathe-turned variety. The pillars of the porches on the east and south are also bell-shaped; but on their disc, bell and vase mouldings appear the scroll, the bead, the chain and the medallion ornamentation with beaded and garland hangings on the bell.

Pillars of mukhamantapa.

Each of the pillars of the mukhamaṇṭapa has two cubical mouldings between which the shaft is sixteen-sided and secured by three octagonal bands ornamented with floral and other designs. On the cubical mouldings appear low relievos of scroll designs and of peacocks.

Parapet and tower.

The parapet of the temple has several minarets and is provided with conduits of the plantain bud shape. On the tower are found several small arches which indicate Moslem influence. Thus the parapet and the tower, though of stone, cannot have been constructed earlier than the 15th or 16th century.

Metallic objects.

During the course of repairs to the temple several metallic objects were discovered in the double roof of the temple. They were examined and a photograph of them was taken. Among them there are ornamental lamp-stands and some vessels of about the 17th century. Some of the objects bear inscriptions in Kannaḍa and Nandināgari.

Chennagiri.

THE BĀLABASAVAS.

The sect.

In a village called Mantragaṭṭa, at a distance of about 2½ miles north-west of Chennagiri, there is a sect called the Bālabasavas among the Adi-Karnāṭakas, whose profession it is to wander from village to village singing, in their way, the lyrics of early bards. Though ostensibly they profess not to collect alms, verily they are accompanied by one or two of their kinsmen who invariably collect them while the Bālabasavas appear to move about unmindful.

Dedication.

From their very birth they are dedicated to the Liṅgadharma, that is the worship of Lord Śiva. They are the disciples of Gōṇībasavēśvara of Karlahaḷḷi in the Dhārwār district. Clad in a conventional dress which will be presently described, the Bālabasavas, when on tour, begin by invoking Śiva, Rudra, the several Basavas,

the Siddhas, etc., in long notes to the accompaniment of the nāga-tambūra they carry. The tambūra has four wires which are all tuned to the same note and the wires are beaten with the right middle finger as the lyrics are sung. After the invocation, the Vīraśaiva tatvas are sung.

Garb.

The special garb of a Bālabasava would generally be in the following manner: pyjamas, such as the Muhammadans wear; red or kāvi long coat; conical cap of leather with embossed figures of the liṅga, Sun, Crescent and Nandi; liṅga enshrined in a leather bag; rudrāksha necklaces; brass bracelets; armlet of peacock feather on the right arm; jingles on both the arms; rings, etc. On the right fore-finger two rings are worn: one of them has the figure of Nandi on its boss and the other has the liṅga. The ear pendants consist of rudrāksha drops attached to a silver sheet shaped like the hood of a cobra. Two brass rattles are worn on the left thumb to measure time while singing. A staff is held in the left hand, while the tambūra is played with the right. Over the long coat, variously coloured long flowing garments are also worn; two red cloaks are worn, one in the upavīta mode and the other in the prāchīnāvīta mode. Cotton bags are suspended at the left wristlet. The forehead, nose, eyelashes and temples are all daubed with the sacred ash, while on the eyebrows and in the middle of the forehead red sandal paste is smeared.

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PART IV—NUMISMATICS.

During the year under report the Śātavāhana and other coins discovered at the Chandravaḷḷi excavations were studied and a draft catalogue thereof was prepared. The latter is being revised and it is hoped to publish it in a subsequent report.

Among the several coins received from private parties for examination and return may be mentioned a set received from Mr. M. Bharat Kini, B.A., of Tellichery. The set consisted of sixty coins of miscellaneous description as follows:—

Among the coins, two are of silver and the rest of copper. Of the two silver coins, the larger one with the mosque of Madina on its obverse is foreign. The smaller coin is of Hyderabad. The copper coins belong to the well-known types of the 18th and 19th centuries.

1. Mysore Coins 12 (Hyder 4, Tipu 5, Kṛishṇarāja Waḍiyar III 3)
2. Portuguese coins—5
3. East India Company—17

Obverse: Shield; *reverse:* Scales of justice (1791)	....	1
Obverse: Do *reverse:* Do (thick specimens of 1804)	...	2
Obverse: Do *reverse:* Do (thick and small of 1813)	....	1
Shield on one side and the date 1729 on the other	....	1
Do with legend on the reverse.	....	1
Indistinct obverse and the date 1759 on reverse	....	1
Bombay pice	....	4
Illegible	....	4
Other specimens	....	2

4. French coins—5

Cock type	....	1
Legend	....	1
Fleur-de-lis and dates 1752 and 1787	....	3

5. George IV—(1830)—1
6. Queen Victoria—5. Of these, one is of Ceylon; another is a brass coin made in Germany and the rest are well-known types of India.
7. Dutch coins bearing the dates 1746 and 1790 2

8.	Miscellaneous coins	11
	Sarawak	1
	Gwalior	1
	Cutch	2
	Indore	1
	Others	6

Twenty coins were acquired for the Office Museum during the year of which thirteen were purchased from the Director of Archæology, Gwalior State, Gwalior, and seven were presented by the Central Museum, Nāgpur, through the General Secretary to the Government of Mysore. A statement of these coins is subjoined below :—

Coins from Gwalior.

(6 copper, 2 silver and 5 billon)

No.	*Metal*	*Details*	*Remarks*
		PUNCH-MARKED COIN:	
1	Copper	*Obverse*: Solar symbol, etc. *Reverse*: Symbols, not clear.	cp. C.B.M. pl. XLI
		NAGA COINS:	
2	Do	BHAVA NAGA— *Obverse*: Bull walking to left *Reverse*: Legend, not clear	
3	Do	*Obverse*: Bull walking to right *Reverse*: Trident and legend (not clear)	cp. C.M.I. pl. II,17
4	Do	DEVA NAGA— *Obverse*: Wheel with spokes *Reverse*: Legend (only partial)	
5	Do	GANENDRA NAGA— *Obverse*: Bull walking to right *Reverse*: Legend (indistinct)	Do 22
6	Do	*Obverse*: Bull walking to left *Reverse*: Legend	Do 19 to 21
		INDO-SASSANIAN:	
7	Silver	GADHIYA—(c. 9th century A.D.) *Obverse*: . . . . . and dots *Reverse*: Altar with attendants	cp. I.M.C., Vol. I, Pl. XXV

No.	Metal	Details		Remarks
8	Silver	MIHIRABHOJA OF KANAUJ—(c. 9th century) *Obverse* : Boar standing to right *Reverse* : Legend		
		SULTANS OF DELHI:		cp. I.M.C. vol. I. pl.
9	Billon	ALAUDIN MOHAMED SHAH KHILJI II—A.H. 702		No. 220
10	Do	Do A.H. 715	Do	No. 221
11	Do	MUBARAK SHAH KHILJI—A.H. 716	Do	No. 225
12	Do	GHIYASUDDIN TUGHLAQ I—A.H. 721	Do	No. 283
		SULTANS OF GUJERAT:		
13	Do	MUZAFFAR SHAH II—A.H. 929		

Coins from Nagpur.

(Seven potin coins.)

No. *Details.*

ŚRI SATAKARNI III (Gautamiputra).

1. *Obverse* :—Elephant with trunk upraised to right. Legend in prākrit 'Rāña Siri Sātakaṇisa'.
Reverse :—Ujjain Symbol.

PULUMAVI II (Vāsishṭhīputra).

2. *Obverse* :—As in the above, with legend reading : Rāna Siri Pulumāvisa
Reverse :—Ujjain Symbol.

SATAKARNI.

3. *Obverse* :—As in the above, with legend reading :
Satakanisa.
Reverse :—Ujjain Symbol.

ŚIVA ŚRI PULUMAVĪ III.

4. *Obverse* :—As in the above, with legend reading : Rāna Siva Siri Pulumāvisa
Reverse :—Ujjain Symbol.

ŚRI SKANDA ŚATAKARNI

5. *Obverse* :—As in the above, with legend reading : Srī Khaḍa Satakaṇi.
Reverse :—Ujjain Symbol.

No. *Details*

Sri Yajna Satakarni

6. *Obverse* :—As in the above, with legend reading: Rāna Siri Yāña Sātakaṇisa.
Reverse :—Ujjain Symbol.

Sri Kumbha Satakarni.

7. *Obverse* :—As in the above, with legend reading: Siri Kumbha Satakaṇi.
Reverse :—Ujjain Symbol.



PART V—MANUSCRIPTS.

THE DYNASTY OF KAḶALE.

(Pl. XIII, 1).

(An account of the Chiefs who were the Dalvoys at the Mysore Royal Court.)

INTRODUCTORY.

The manuscript.

This is a paper manuscript obtained for study and review from Mr. K. Rangasvamy Iyengar of Kaḷale (Najañguḍ Taluk, Mysore District). It contains 29 leaves of foolscap quarto size, stitched and cloth-bound. The frontispiece (Pl. XIII, 2) contains a free-hand drawing in ink representing the Mysore King Kṛishṇarāja Oḍeyar II as seated on throne attended by a chāmara-bearer to right, with Dalvoy Dēvarājayya and Karāchuri Nañjarājayya seated on the ground in front. The plate bears the title: '*Karṇāṭaka Saṁsthānadalli kīrti paḍadantha puṇya-śarīragaḷu*' (the gifted personages that attained fame in the Karṇāṭaka country). Below the figures of the King, the Dalvoy and his brother, are written their names in Kannaḍa. All the figures wear *pagaḍis* on head, while the Dalvoy and his brother are represented as wearing long coats and necklaces in addition to sword-bearing girdles. The Dalvoy and the Rāja both hold flowers in their right hands. The manuscript proper begins from the third leaf from where the written leaves are all numbered in the margin and are written on both the sides. Each side has about 15 lines of Kannaḍa prose on the average. The writing is generally easy to read in spite of there being some times over-writings, deletions and erasures of lines and words, not to speak of the interlineal and marginal additions and later insertions from a different hand here and there.

The paper.

The paper used is hand-made and the sheets have water marks consisting of lines, designs and legends. The lines are clear; but the designs are not always quite clear, being mostly at the back of the bound manuscript. The designs consist of flower, animal or ornamental figures with or without legend as follows :—

1. Creepers disposed like a shield and arranged in pairs symmetrically on either side of a panel in the midst of which appears the figure of what looks like a soaring bird. Below and above there are two star-shaped ornaments while at the top is an open flower. Underneath the design occurs the legend 'N O T A R O.'
2. A prancing humpless short-horned bull below which occurs the legend 'F B.'

3. An ornamental two-footed cucumber-shaped casket or vase with a spear-like short knob at the top. In the middle of the design appears the legend 'G' O F.

4. A ridden reined charger with a warrior seated on it in the attitude of charging with his lance like Alexander. No legend.

5. A prancing stag. No legend.

Some of the sheets bear the one or the other of the following legends, but without any design: C O S T A ; A G C. One of the leaves has the numeral figure '4' in a corner.

Date of manuscript.

The quality of the paper is akin to that of the paper used in the case of the manuscript of Peixoto,* though the water marks appearing there are different. Since, on the one hand, the account of the present Kaḷale manuscript stops short with the accession of Kṛishṇarāja Waḍiyar III in 1799 A.D., and on the other, the language of the manuscript does not show any traces of being influenced by the English language, it appears very probable that the manuscript was produced in 1799 A.D. or shortly after. It may however be noted that the author has not named himself.

Later scrutiny.

But certain factors contribute to suggest that the manuscript is merely a draft meant perhaps to be copied some time later after making the necessary corrections, etc. The corrections, in some cases, have been made by the author himself by over-writing on the lines and words, particularly when dates have been mentioned for the closing of reigns. There are also a few interlineal additions here and there. In two or three places some blank space seems to have been deliberately left out in the first instance and later filled in, though not completely, by insertion, in a different hand, of Sanskrit verses with explanation in Kannaḍa prose eulogising some of the notable Daḷvoys. In one case there is a guiding note† for the copyist or the reader to the effect that the matter written a little further on has to be read along with some other matter as indicated. Further in a third hand and more recent ink there are some marginal notes. Such corrections and additions could not naturally be avoided inasmuch as the manuscript purposed to cover a pretty long period of twohundred years. Though the facts stated conformed mostly to the family tradition, the dates and, in some cases, the names had perhaps to be verified with reference to the other sources. And it may be remarked here that it is only these corrected dates in most of the cases that tally with the dates mentioned in the Annals of the Mysore Royal

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* For description *see* M.A.R., 1937, pp. 82–3.

† P. 16 of the MSS.

Family and elsewhere. In a few cases, indeed, differences can be noted; but these will be dealt with in the comparative footnotes at pertinent places under the text of the manuscript.

Contents.

With regard to the contents, the purpose of the author has been mainly, as suggested by the title, to trace the genealogy and achievements of the Kaḷale Chiefs from the time they became the Daḷvoys at the Mysore Royal Court. The assignment of the wars according to the reigns is generally correct in the manuscript. Some of the wars mentioned by the manuscript but not supported by the Annals, are corroborated by Wilks and others on other grounds. For details see the footnotes under the text. But the manuscript presumes that the Kaḷale family took part in all the military campaigns of the Mysore kings, so that in a few cases, particularly those pertaining to earlier periods, wars which could not have been fought by the Daḷvoys have been fathered on them. Thus though we know as a matter of fact that the first Daḷvoy was appointed in 1616 by Rāja Oḍeyar, he has been stated to have won for his king even the wars that were waged, according to the Annals of the Mysore Royal Family, a decade earlier.

Agreement between the chiefs of Mysore and Kalale.

Another statement made in the manuscript is that there was an agreement between Rāja Oḍeyar of Mysore and Karikāla Mallarāja Oḍeyar of Kaḷale about the hereditary Daḷvoyship of the Kaḷale family. But the accounts of the Annals in this respect differ and the fact of there having been any agreement as alleged by the manuscript is not supported by any evidence earlier than 1758 A.D. The Chikadēvarāja Vamśāvaḷi written about 60 years earlier is quite silent about it. It is however true that from the time of Komārayya (c. 1638) more and more members of the Kaḷale family held the office. When Karāchūri Nañjarājayya of Kaḷale and his elder brother Daḷvoy Dēvarājayya were most influential with the reigning king Krishṇaraja II who was the son-in-law of Karāchūri Nañjarajayya, the office was considered as hereditary and a 'bhāshā-patra' to that effect was recorded (*see* Nanjangud 267 and 268). It is, perhaps, this evidence that has prompted Rice and Wilks to believe in the traditional account. Another manuscript named the Mysore-Doregaḷa-Pārampare Kaifiyat of c. 1799 (M.A.R. 1936, pages 54-58) also mentions the agreement. But the foot-notes given further on under the different Daḷvoys witness to the contrary. The Dalvoyship was first conferred by Rāja Oḍeyar upon Karikāla Mallarāja of Kaḷale who was his sister's son. But the latter is said in the Annals to have become indifferent and to have returned the signet of the office with his grandson Nandināthayya who was a mere boy. Thereupon the king, becoming dissatisfied at the conduct of his nephew, appointed Beṭṭada Arasu in the place. Nandināthayya is not at all mentioned in the Annals as having held the post at any time, while the present manuscript states that he held

it during at least three generations of Mysore rulers from the time of Rāja Oḍeyar. During the reign of Kaṇṭhīrava Narasarāja Oḍeyar as many as eight Daḷvoys are mentioned in the Annals, while the Kaḷale manuscript mentions only Komārayya. Further the name of Vikramarāya who is well-known to have been the Daḷvoy at the Mysore Court under Rāja Oḍeyar II does not at all occur in the manuscript, while an inscription at Nanjangud (Nj. 9) mentions him as the Daḷvoy. Daḷvoy Komārayya is said in the Annals (p. 95) to have been the last of a series of six Daḷvoys who served during the reign of Doḍḍa-Dēva-Rāja Oḍeyar. In the Annals (p. 156) a list of three people of the Kallahaḷḷi family who served as Dalvoys during the reign of Kaṇṭhīrava II is furnished, while in the manuscript these three people have been mistaken for members of the Kaḷale family (*see* note 43). The name of Daḷvoy Vīrarāja, father of Dēvarāja and Karāchūri Nañjarāja is omitted in the list of the Daḷvoys furnished by the manuscript. But according to the Annals, he is known to have held the post.

Genealogy and dates of the Mysore kings.

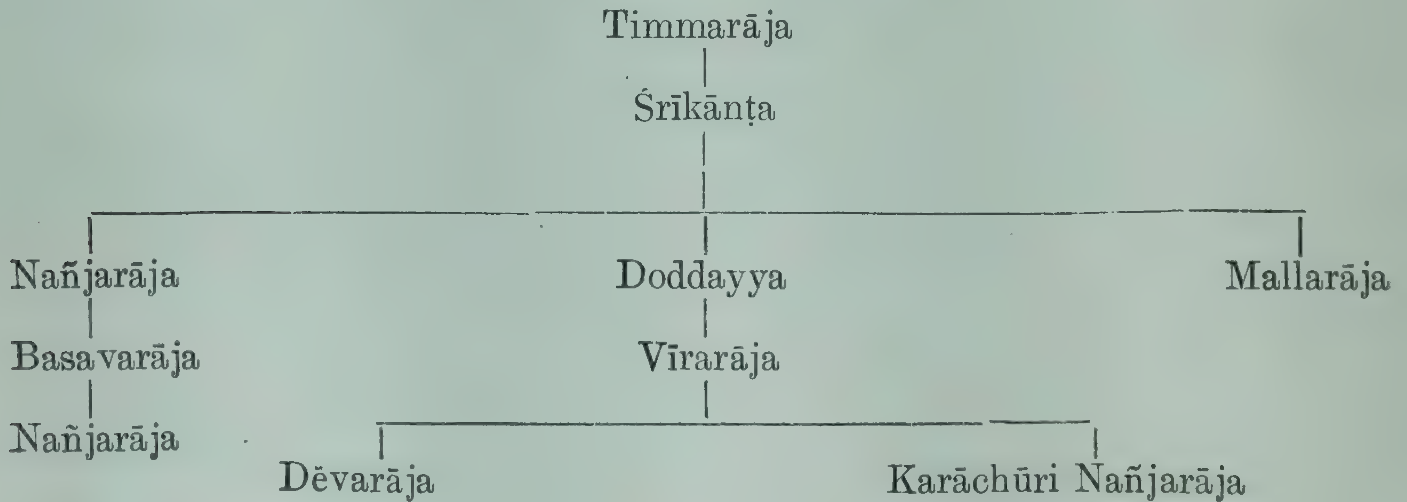
As regards the mention of the several reigns of the Mysore kings, the manuscript generally supports the details given in the Annals and other books, while the name of Rāja Oḍeyar II is mentioned as Chāmarāja Oḍeyar II. The reign of Dēvarāja Oḍeyar (II) uncle of Chikadēvarāja Oḍeyar, which has been omitted in the Annals and the books of Rice, Wilks, etc., is also omitted in the manuscript. The dates mentioned for the several reigns and sometimes corrected by overwriting are in general agreement with the dates given in the Annals and other books. The few differences, here and there, are noted in the footnotes under the text, as for instance, the discrepancy with regard to the date 1771 given for the death of Chāmarāja Oḍeyar, successor of Nañjarāja Oḍeyar (son of Kṛishṇarāja Oḍeyar II).

The genealogy of the Kaḷale chiefs from the time of Karikāla Mallarāja Oḍeyar, is as follows according to the manuscript:—

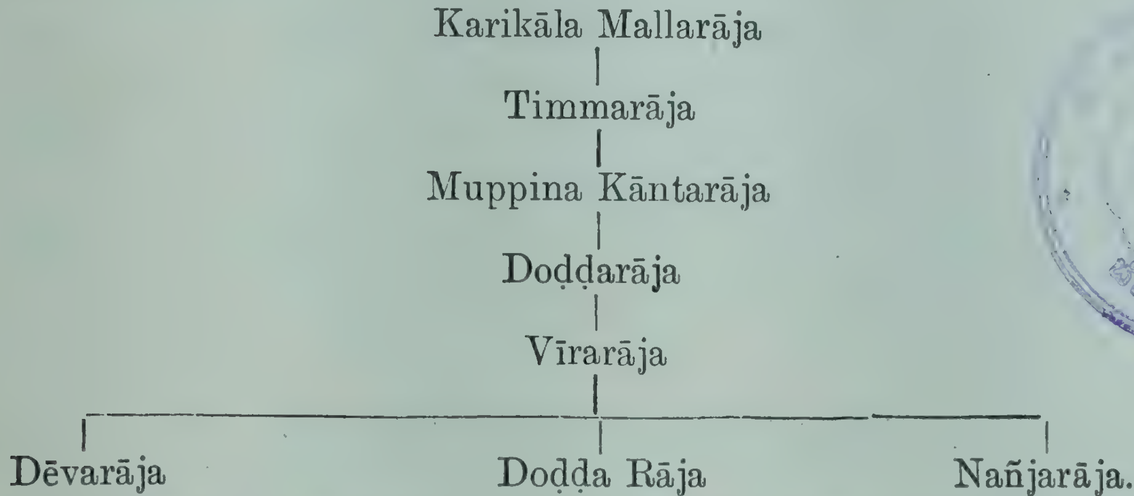
Genealogy of the Kalale chiefs.

Karikāla Mallarāja
A son
1. Nandināthayya
2. Komārayya
3. Doḍḍayya.
4. Kāntayya
5. Nañjarājayya
A son
6. Basavarāje Arasu
7. Mallarājayya
A son
8. Cheluve Arasu
(Doḍḍe Arasu)
A son
9. Dēvarājayya
Karāchūri Nañjarājayya
10. Vīrarājayya.

With this genealogy we may compare the one furnished by the inscriptions Yedatore 58, dated in 1741, and T.-Narasīpur 36, dated in 1748.



It may be noticed that Vīrarāja, father of Daḷvoy Dēvarāja, and son of Dodde Arasu or Doddayya is not named in the manuscript. Dodde-Arasu or Doddayya is wrongly mentioned in the manuscript as the son of Cheluve Arasu (No. 8), while the inscriptions mention Śrīkānta as his father. The Nañjarāja Yāśōbhūshaṇa (Gaekwad Oriental Series, No. XLVII, vi) which is a champu work of the time of Karāchūri Nañjarāja gives the following genealogy and supports the evidence of the inscriptions :—



Referring now to the genealogy of the manuscript, we can at once see the mistake committed therein by looking at the names of the ancestors of Daḷvoy Dēvarāja (No. 9). His father (*i.e.*, Vīrarāja—not named) was a son of Doḍḍe Arasu, who is not mentioned as a Dalvoy. The latter's father is said to be Cheluve Arasu which is of course a mistake in view of the evidence of the inscriptions, as said above, and the evidence of the champu work. Nañjarāja Yaśōbhūshaṇa. The name must be Muppina Kānta or Śrīkānta whose father was Timmarāja and grandfather Karikāla Mallarāja. But the manuscript names the great grandfather of Doḍḍe-Arasu simply as Daḷvoy Mallarājayya and names the latter's great grandfather as Karikāla Mallarāja, mentioning him as a contemporary of Rāja Oḍeyar of Mysore. Thus according to the manuscript, there were nine generations from Karikāla Mallarāja to Daḷvoy Dēvarāja, while according to the inscriptions and the champu work mentioned above, the generations were six only. Hence we have to conclude that the genealogy furnished by the manuscript is faulty, for the evidence of the inscriptions and of the champu work cannot both be wrong. The genealogy furnished in the Vēṇupurada Kshatriya Vamśāvaḷi (Cat. of the Govt. Or. Lib. K. B. 424) makes clear the mistake committed in the manuscript. According to it Karikāla Mallarāja had three sons, *viz.*, (1) Mallarāja, (2) Timmarāja and (3) Nañjarāja. Among the five sons of (1), were the Daḷvoys Nandināthayya and Komārayya, while Daḷvoy Doḍḍayya was the son of Muppina-Kānta and grandson of Timmarāja (2). Thus Komārayya and Daḷvoy Doḍḍayya were cousins, but not father and son, though Komārayya is stated in the manuscript to have had a son named also Doḍḍayya. According to the Vēṇupurada Kshatriya Vamśāvaḷi, Komārayya is stated to have had two sons

called Doḍḍa Mallarājayya and Chikka Mallarājayya ; but the manuscript mentions three sons, of whom the last is named Daḷvoy Mallarājayya and is mentioned wrongly as the great grandfather of Daḷvoy Doḍḍayya, who appears to have been in fact his uncle.

Importance.

Thus the genealogy furnishedb y the manuscript cannot be reconciled with that of the inscriptions or other source books. The dates and events mentioned are generally in agreement with known facts ; though in a few cases pertaining to earlier periods some discrepancies have been noted. The manuscript may therefore be regarded as a version of family tradition recorded in c. 1799 and having its own obvious faults. At any rate, some of the events mentioned in it find corroboration elsewhere, though they may have been omitted in the Annals. The touch of romance introduced between the Padshah's (*i.e.* Aurangazeb's) daughter and Daḷvoy Doḍḍayya appears to be a matter of pure family tradition, not supported anywhere else.

General Summary of the Manuscript.

KARIKĀLA MALLARĀJA OḌEYAR.[1]

Mysore and its neighbours.

Formerly while Karikāla Mallarāja Oḍeyar was the crowned chief of Kaḷale ruling over a country fetching a revenue of about 40,000 gadyāṇas, Rāja Oḍeyar of Mysore was ruling in peace a country consisting of 33 villages and yielding a revenue of over 25,000 gadyāṇas. At Seringapatam was ruling Śri Ranga Rāya[2] who had made himself so powerful that Rāja Oḍeyar[3] of Mysore befriended him against the neighbouring Pāḷeyagārs who had, at this time, become turbulent and troublesome.

Sri Ranga Raya.

Śrī Ranga Rāya of Seringapatam suffered from carbuncle some time later. No treatment was effective ; on the other hand the disease became gradually aggravated. Śrī Ranga Rāya felt that he could get rid of it only by offering worship to the gods and decided upon going on pilgrimage to Tirumakūḍlu and other holy places and paying obeisance to the Pañcha-liṅgas at Taḷkāḍ. He considered that even if he should die while on pilgrimage, his life would at least serve its purpose.

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1. Regarding the genealogy of the Kalale chiefs *see* Introduction.

2. Elsewhere mentioned as Tirumala Raya (Rice' Mysore and Coorg from the Inscriptions, p. 127, Wilks' History of Mysore, Vol. I, p. 27).

3. But *see* the Annals of the Mysore Royal Family, pp. 21ff. It was Raja Oḍeyar who was one of the most powerful rulers at the time ; he had even worsted Sri Ranga Raya more than once in battle.

Thus looking out for a friend who could take charge of the administration of his kingdom during his absence, he sent for Rāja Oḍeyar of Mysore and made over Seringapatam to his charge.[1] While doing so he said that Rāja Oḍeyar might govern the country so long as he remained on pilgrimage, that is, till his disease was cured and he would be able to return ; but in the event of his death, he said that the country might be handed over to his cousin, the chief of Ummattūr.[2]

Raja Odeyar.

Śrī Ranga Rāya set out on pilgrimage, but only to die soon after. Thereupon Rāja Oḍeyar strengthened himself at Seringapatam and even ascended the throne there on Thursday, the tenth lunar day of the dark half of Māgha in the year Saumya, Saka 1535.[3] At this the Ummattur chief sent messengers to him, entreating him to make over Seringapatam to him inasmuch as he happened to be the cousin of Sri Ranga Rāya. But Rāja Oḍeyar evaded the demand, professing friendship at first, but asserting later that Seringapatam was given to him alone. The chief of Ummattūr was weak and hence made efforts to secure the possession of Seringapatam by seeking the aid of the neighbouring Pāḷeyagārs.

The Ummattur Chief.

On hearing the news, Rāja Oḍeyar planned to make an alliance with the powerful Kaḷale chief, Kārikāla Mallarāja Oḍeyar, who was an enemy of the Ummattūr chief [4] and had the support of his father-in-law, the Yaḷandūr chief, who was the lord of an extensive territory.[5] With his help he further thought of subduing the neighbouring Pāḷeyagārs also and acquiring their provinces. Karikāla Mallarāja was thus sent for and with several persuasions and promises was won over to his side. A written agreement [6] was entered into with him in front of his family deity Chāmuṇḍi to the effect that so long as the two dynasties endured the descendants of Mallarāja should hold sway as the Daḷvoys of the Mysore Royal Court while the descendants of Rāja Oḍeyar should rule over Mysore. It was further agreed that they should together strive to retain Seringapatam without making it over to

Raja Odeyar and Karikala Mallaraja Odeyar

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1. Of this transaction it is said that foreseeing his inevitable subjugation by Raja Odeyar, he made a virtue of necessity in retiring voluntarily. (Mysore Gazetteer, Vol. V, p. 808).

2. Cp. Wilks' History of Mysore, Vol. I, p 27 ; Mysore Gazetteer, Vol. V, p. 861.

3. 8th February 1610 A.D. This date is given for the acquisition of Seringapatam in the Annals (p. 45) while the date of the accession is stated as 21st March 1610, about a month and a half later.

4. The rivalry between the Ummattur and Kalale chiefs was well known. For details *see* the MSS. Venupurada Kshatriya Vamsavali. (Cat. of Govt. Or. Lib. K. B. 424). It is said that one of the Ummattur chiefs put an end to all the members of the Kalale family, excepting only a child named Mallaraja (*i. e.* Karikala Mallaraja) who was the nephew (sister's son) of Raja Odeyar of Mysore Cp. Annals, p. 47.

5. Cp. Venupurada Kshatriya Vamsavali (Cat. of Govt. Or. Lib. K.B. 424) for details.

6. For the agreement *see* Introduction.

the Ummattūr chief and should also curb the neighbouring Pāḷeyagārs. Nandinātha Arasu, grandson of Karikāla Mallarāja, was accordingly appointed the Daḷvoy on the tenth lunar day of the bright half of Mārgaśira in the year Naḷa [1] (8th December 1616 A.D.).

NANDINĀTHAYYA.

Conquests during the time of Raja Odeyar.

Nandināthayya now led the combined armies of Kaḷale and Mysore against the neighbouring powers[2]. He defeated and subdued the chiefs of Bannūr, Talkāḍ, Mūgūr, Hullahaḷḷi, Biḷikere, Heggaḍadēvanakōṭe, Kaṭṭemaḷalavāḍi, etc. In the meanwhile Karāchūri Nañjarājayya[3] and the people of Hāgalavāḍi were creating disturbance with the support of the people of Madura. They were all vanquished by Nandināthayya who further marched against and conquered Satyāgāla, Ummattūr and Haradanahaḷḷi, plundering their elephants and cavalry. Yaḷandūr was, however, bestowed upon Rāma Rāja Rāya. The chief of Tagaḍūr was given protection. All the previous gifts in the country to the temples, Brahmins, etc., were maintained and standardised.

Conquests during the rule of Chamaraj.

On the 13th day of the dark half of Jyēshṭha in the year Paiṅgaḷa, Śaka 1543 (mistake for 1540) Rāja Oḍeyar died after having reigned at Seringapatam for eight years.[4] On the tenth lunar day of the bright half of Āshāḍha of the same year[5] Daḷvoy Nandināthayya and others crowned at Seringapatam Chāmarāja Oḍeyar, son of Narasarāja Oḍeyar and grandson of Rāja Oḍeyar. During his reign Daḷvoy Nandināthayya conquered Maddūr and Chennapaṭṇa. Bhaira Nāyaka, Sāḷa Nāyaka, Bēlūr Kṛishṇappa Nāyaka and others formed a confederacy and marched

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1. The Annals pp. (45–48) give a different account. Nandinathayya is not mentioned as having been appointed Dalvoy (*see* Introduction). Between the years 1616 and 1637 A. D. four officers are mentioned as having held the post: Bettada Arasu, Bannur Linganna, Basavalinganna and Vikramaraya. The last was a son of Chamaraja Odeyar and continued as the Dalvoy at the court of Raja Odeyar II also, but he was dismissed during the time of Kanthirava Narasaraja (*see* Annals).

2. Cp. Annals, p. 43 for the conquests. All the places are included excepting only Tagadur and Hagalavadi. But it would appear that Bannur was conquered in 1606, Yelandur and Satyagala in 1608, Ummattur in 1614 and the other places in 1615, so that it cannot be true that they were conquered by Nandinathayya, if we have to believe the account of the Annals as well as the MSS that the first Dalvoy was appointed by Raja Odeyar in 1616 A.D.

3. Chief of Alambadi, *ibid.* p. 44. From him Satyagala is said to have been conquered.

4. Friday, 20th June 1617 A.D.

5. Thursday, 17th July 1617 A.D.

against him ; but the Daḷvoy defeated them and conquered Chennarāyapaṭṇa and other places. Having plundered all their insignia he built out of them an armoury[1].

On the 15th lunar day of the bright half of Vaiśākha in the year Īśvara, Śaka 1561 (mistake for 1559) Chāmarāja Oḍeyar died[2] having ruled for 20 years. He was succeeded by his son Chāmarāja Oḍeyar II[3] who was crowned by Daḷvoy Nandināthayya and other notables at Seringapatam. During his reign Nandināthayya[4] defeated Kṛishṇappa Nāyaka of Arkalgūḍ and wrested from him a large sum of money, elephants and horses, making him also a vassal of the kingdom.[5] Likewise many other chiefs were compelled to pay tributes to Mysore and to make over their *birudas* like the Hanuma and Garuḍa staves, conch, discus, *makara*, *ṭhekke*, simhalalāṭa, etc., to the Mysore King.

His conquests during the reign of Chamaraja II.

On the first lunar day of the bright half of Āśvayuja in Bahudhānya, Śaka 1562 (mistake for 1560) Chāmarāja II died after having ruled for a year and a half.[6] He was succeeded on the throne by Kaṇṭhīrava Narasarāja Oḍeyar, son of Beṭṭada Chāmarāja Oḍeyar who was the younger brother of Rāja Oḍeyar.[7] Some days after the coronation Daḷvoy Nandināthayya died.

Kanthirava Narasaraja.

KOMĀRAYYA.

The King now appointed his younger brother Komāre Arasu (called also Komārayya) as the Daḷvoy.[8] At this time the Bijapur general Raṇadulla Khān invaded Seringapatam with a large army. But Daḷvoy Komārayya drove him out with his army

Ranadulla Khan.

1. *See* Annals, pp. 50-52, for the conquests. Excepting Maddur, Chennapatna and Chennarayapatna, the other places are not mentioned in the manuscript. The conquest of Tagadur accomplished in 1626 A.D. is attributed in the manuscript to the reign of Raja Odeyar. There is no mention in the Annals of the confederacy formed by Bhaira Nayaka and others. The construction of the armoury is attributed to the reign of Kanthirava Narasaraja (*ibid.* p. 79).

2. It is said in the Annals that on this date Chamaraja Odeyar crowned Raja Odeyar II as king and died three days later.

3. Named Raja Odeyar II elsewhere.

4. But *see* Annals, p. 64. The Dalvoy was Vikramaraya.

5. Cp. *ibid*, p. 63. The only conquest mentioned is that of Arkalgud.

6. 28th Sept. 1638 A.D. The date given in the Annals is 15 days later.

7. The date given in the MSS corresponds to 28th Sept. 1638. But cp. Annals, p. 65. The date given there corresponds to 13th Nov. 1638.

8. As many as eight Dalvoys are mentioned in the Annals, p. 94. But the name of Komarayya does not occur, while that of Vikramaraya is omitted in the MSS. *See* also Ep. Car. III, Nj. 9 of 1643 which mentions Dalvoy Vikramaraya.

pursuing him to a great distance from the capital.[1] He then proceeded to Periyāpaṭṇa, besieged and conquered it with rich spoil. From there he marched against Vīrappa Nāyaka of Madura and subdued him. The territories of Satyamaṅgala, Daṇāyakanakōṭe, etc., were annexed and the *birudas* of the several chiefs were wrested from them.

Further conquests.

Being pleased with him on his return to Seringapatam, the King conferred on him the title 'Pararāja hariṇa Śārdūla' and presented him with various precious jewels, etc. The Daḷvoy next conquered Yelavanka-nāḍ and besieged Māgaḍi[2] whose chief Chikka Kempe Gauḍa sought his protection by paying tribute. Kallūr, Kaḍaba, Turuvekere, Māyisamudra and other places were then annexed to Mysore. The minor chiefs were all subdued as also the chiefs of Maleyāḷa and the Konkaṇ. Sameṭi Raṅgappa Nāyaka was offered protection and bestowed Ratnagiri, while Śrī Raṅga Rāya was promised support.

Dodda Devaraja.

Thus did Daḷvoy Komārayya rise to fame, when on the first lunar day of the bright half of Bhādrapada in the year Vikāri, Śaka 1582, Kaṇṭhīrava Vīra Narasarāja Oḍeyar passed away, having ruled for 22 years.[3] He was succeeded by Doḍḍa Dēvarāja Oḍeyar, son of the younger queen of Dēvarāja Oḍeyar who was a son of Bōḷa Chāmarasa Oḍeyar.[4]

Defeat of Keladi Sivappa Nayaka.

Now Śivappa Nāyaka of Keḷadi made all the necessary preparations for a war and besieged Seringapatam. But Daḷvoy Komārayya marched with all the army against him and totally routed his forces, cutting off the noses of many and looting elephants, horses, etc. Lakshmappa Nāyaka of Narasimhapūr (Hoḷe-Narasīpur) who had come to give aid to Śivappa was beaten and humbled, while all his belongings were plundered and Narasimhapūr itself was taken.

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1. For details *see* Annals, pp. 72-76; the name of Komarayya does not appear.

2. Cp. the list given in the Annals, p. 68ff. Excepting the reduction of the Magadi Chief and of Maleyala and the Konkan, the other conquests are mentioned. But Wilks (Hist. of Mys. Vol. I, pp. 33-35) has mentioned the reduction of the Magadi chief.

3. Saka 1581, not 1582. The date is 9th Aug. 1659 A.D. But in the Annals, p. 95, the date given corresponds to 17th July 1659, and Dodda Devaraja Odeyar is said to have come to the throne on Bhadrapada su. 10 in Vikari.

4. Dodda Devaraja Odeyar was the third son of Muppina Devaraja and Devajammanni, Annals, p. 95. Muppina Devaraja was the son of Bola Chamaraja (Wilks' Hist. of Mys. Vol. I, p. 35).

5. A series of six Dalvoys are mentioned in the Annals p. 103, of whom Kalale Komarayya was the last. The conquests of the reign are detailed on p. 97, *ibid.* and Wilks, op. cit. p. 37. The siege of Seringapatam by Keladi Sivappa Nayaka and the capture of Narasimhapura by the Mysore Dalvoy are not mentioned in the Annals, while Wilks mentions them.

The chief of Arkalgūḍ submitted and was given protection on his agreeing to pay tribute annually. The territories of Śivappa Nāyaka of Keḷadi—like Sakrepaṭṇa, Vasudhāre, Hāssan, etc.,—were annexed. Chikkanāyakanahaḷḷi, which belonged to the Muhammadan rulers of Bijapur was also captured. The chiefs of Hāgalavāḍi and other places who came in submission professing friendship were all duly respected and sent back being offered protection. Chokka Nāyaka of Madura who offered war, was beaten and driven out of his province. His territories, namely, Erode, Vāmanūr, Dhārāpur, etc.[1] were all annexed. Trichinopoly was besieged and a large booty in the shape of horses, money and jewels was obtained from Chokkanātha Nāyaka. The precious stones thus obtained were inlaid into the sandals of the king Doḍḍa Dēvarāja. Tributes were levied on Chīla Nāyaka and others.

Extension of territory.

A large number of gifts consisting of precious jewels, etc., were made for the god Veṅkaṭēśvara of Tirupati,[2] while all encouragement was given to temples and Brahmins. Thus did Daḷvoy Komārayya prosper in peace and power bearing the title 'Pararāja hariṇa Śārdūla.'

Religious gifts and peace.

On the 12th (corrected into 7th) lunar day of the bright half of Phālguṇa in the year Parīdhāvi, Śaka 1594, Doḍḍa Dēvarāja Oḍeyar died having ruled for 14 years.[3] He was succeeded on the throne by Srīmad Rājādhirāja Rāja Paramēśvara Jagadēkarāja Prauḍhapratāpa Apratimavīra Kaliyuga Chakravarti Chikkadēvarāja Oḍeyar[4] who was crowned at Seringapatam by Daḷvoy Komārayya, Yaḷandūr Viśālāksha Pandit, Tirumalaiengār and others on the 12th lunar day of the bright half of Phālguṇa in the year Parīdhāvi, Śaka 1594.

Chikkadevaraja.

Daḷvoy Komārayya[5] now besieged Gaganagiridurga and demanded tribute from Chikka Kempe Gauḍa.[6] But the latter offered war and was totally defeated and captured prisoner. The Pāḷeyagārs who had come to give him aid were all

Gaganagiri.

1. *See* the Nañjarāja Yaśassamu—Uāsa (Mysore Oriental Lib. Cat. No. B. 999) for a detailed description of this event.

2. Cp. Annals, p. 100 for details.

3. 18th (or 13th) Feb. 1673 A.D. But the date given in the Annals, p. 103, is Phal. su. 5.

4. Evidently the reign of Devaraja II, younger brother of Dodda Devaraja and uncle of Chikkadevaraja has been left out. *See* M.A.R. 1938, p. 72 for details. If, as seems almost certain, he too ruled for a time, the date of the accession of Chikkadevaraja as given in the manuscript and the Annals is bound to be incorrect.

5. A list of seven Dalvoys is given in the Annals for the reign, of whom Komarayya and Doddayya are also mentioned (p. 115).

6. For the conquests in detail *see ibid.* pp. 105ff; and Wilks, op. cit. pp. 101–2. The list of the MSS is very short and it refers only to Gaganagiri and Bangalore in particular.

beaten. Gaganagiri was occupied and the treasure in the palace of Chikka Kempe Gauḍa was looted. The neighbouring Pāḷeyagārs were subdued and made tributary.

Bangalore and Trichinopoly.

Sahaji Rao[1] of Bangalore was next attacked and his elephants, horses and belongings were all taken possession of. Those who submitted were given protection and their *birudas*, insignia and tributes were accepted. Trichinopoly was then attacked and the territories within the boundary of that province were annexed.[2]

DOḌḌAYYA.

Defeat of the Mahratas at Kottatti.

While Trichinopoly was being besieged by Komārayya, two great warriors named Jējēghāṭ and Dādōjīghāṭ[3] who had besieged th fort of Delhi disregarding the Pādshah (Aurangzeb) came to understand that Seringapatam was defenceless at this time since the entire Mysore army was at Trichinopoly. Believing that they could consequently capture the place with ease, they at once arrived from the north and laid siege to the fort of the capital. Chikkadēvarāja sent word to Daḷvoy Komārayya asking him to return immediately. The Daḷvoy, on the other hand, was determined not to show his face to his king without capturing Trichinopoly. Accordingly he appointed his son Doḍḍe Arasu (or Doḍḍayya) as the Daḷvoy in his place and despatched him[4] with the army to Seringapatam. Doḍḍayya marched night and day and arrived near Kasaragere-Kottatti where Jējēghāṭ and Dādōjīghāṭ were encamping. Here a severe battle ensued in which both these warriors were decapitated and their entire army was captured.[5]

Aurangzeb's daughter.

When the news reached Chikkadēvarāja Oḍeyar, Doḍḍayya was received in state and greatly respected. The Pādshāh of Delhi (Aurangzeb) became delighted. Since he had taken an oath to the effect that his daughter should marry no other than the person who killed those warriors,[6] he himself came down as far as the Kṛishṇā.

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1. Cp. Annals, p. 110 and Wilks' Hist. of Mys. Vol. I, pp. 56–7. It would appear that Bangalore was first in the possession of the Mahratas but subsequently was occupied by Kasim Khan, the Mughal General. The Mysore king is said to have purchased the place.

2. Cp. Annals, p. 113.

3. *Ibid*, pp. 113–15 and Wilks, op. cit. pp. 59–61.

4. For details *see* Annals, p. 115, and Wilks, op. cit. pp. 60–61. What became of Komarayya at Trichinopoly is not known.

5. *See* Wilks, *ibid*, and the Annals, pp. 114–115 for a graphic account of the war and the stratagem played by Dalvoy Doddayya on this occasion. The Mahrata army sent against Mysore was that of Sivaji (*see* Sivaji and the Mysore Raj, by Dr. M. H. Krishna, Quarterly Journal of the Mythic Society, Vol. XXXI, Nos. 3 and 4 . . . .).

6. Probably an account of family tradition, not supported by other evidence. For the title conferred on the King, *see* Annals, pp. 115, 141–46.

But he could not proceed further since the signs were inauspicious. He therefore returned to Delhi; but sent a large number of gifts and titles to Daḷvoy Doḍḍayya through his wise messengers, conferring also, at the same time, the title of 'Jagadēkarāja' on the Mysore King and entreating him to send Doḍḍayya to him. The King, however, sent a reply to the effect that Doḍḍayya died in war. At this the Pādshāh became extremely sorry and sent for the sword and portrait of the Daḷvoy. The princess was married to the sword, and for the rest of her life she remained worshipping the portrait.

Further conquests.

As for Daḷvoy Doḍḍayya he led an expedition into Salem, defeated Chinnamanāyaka, and annexed the country. Likewise he annexed Śankhagiri, Nāmakal, Paramati, Syādamaṅgala and other pāḷyapaṭs[1]. Thus did he attain fame as a great warrior and return to Seringapatam in glory.

KĀNTAYYA.

Muga Kanthirava Narasaraja.

Some days later Daḷvoy Doḍḍayya died and the Daḷvoyship was conferred upon his son Kāntayya by Chikkadēvarāja Oḍeyar.[2] On the first lunar day of the bright half of Mārgaśira in the year Tāraṇa, Śaka 1629, Chikka Dēvarāja Oḍeyar died, having ruled for 31 years and 20 days,[3] and was succeeded on the throne by his son Mūga Kaṇṭhīrava Vīra Narasarāja Oḍeyar.

Kantayya's death and defeat of Nanjarajayya.

During this period Daḷvoy Kāntayya[4] besieged Chikkabaḷḷāpur, but was killed. The king now appointed his father (? uncle) Nañjarājayya in his place and sent him to Chikkabaḷḷāpur. But he also was defeated, as a consequence of which he made over his office to his youngest son Basavaraje Arasu (or Basavarājayya).

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1. Cp. *ibid*, pp. 105ff. Namakal is omitted.

2. In the Annals Doddayya is said to have been the Dalvoy between 1682 and 1690 and to have been succeeded by four others. Kantayya is not mentioned; but Mallarajayya, son of Kalale Kantayya is said to have been the Dalvoy between 1696 and 1698.

3. The date is 17th Nov. 1704 A.D. The previous day is mentioned in the Annals, p. 154. The date mentioned by Wilks is 12th Dec. of the year (op. cit. p. 131).

4. Five Dalvoys are mentioned in the Annals, p. 156, of whom three, *viz.*, Kantayya, Nanja rajayya and Basavarajayya are mentioned in the MSS. But in the Annals they are said to have belonged to the Kallahalli family. Perhaps the account given in the MSS is wrong (*see* Introduction) According to the Venupurada Kshatriya Vamsavali (Cat. of Govt. Or. Lib. K.B. 424) Dalvoy Doddayya was the uncle of Dalvoy Kantayya who had a son named Nanjarajayya and a brother named Basavarajayya. Dalvoy Doddayya had four sons of whom the eldest was Virarajayya who is said in the Annals to have also held the post of Dalvoy during the reign.

BASAVARĀJAYYA.

Chikkaballapur and Ikkeri humbled.

Basavarājayya marched upon Chikkaballāpūr,[1] besieged the place, and compelled Bēchēgauḍa to submission and payment of a tribute. The latter acknowledged the superiority of the Daḷvoy and addressed him as 'Śaraṇāgatavajrapañjara.' From thence the Daḷvoy marched to the kingdom of Ikkēri whose chief was engaged in a severe war. From the battlefield at Aṭṭāvara the chief escaped on a horse but was pursued for a distance of four gāvudas and driven out. Chikkamagaḷūr, Mahārājanadurga, Bāṇāvara and other places belonging to the province of Ikkēri were annexed. The Daḷvoy did not stop here but continued annexing more places[2] when the chief sued for peace at the Mysore court and prayed that the Daḷvoy might be recalled. Returning thus to the capital the Daḷvoy lived in peace ever after.

MALLARĀJAYYA.

Conquests.

On the death of the Daḷvoy a few days later Mūga Kaṇṭhīrava Vīra Narasarāja Oḍeyar appointed his uncle Mallarājayya[3] to the post. Collecting together a large army, the latter set out on an expedition which resulted in the defeat of the Pāḷeyagārs of Coimbatore, Satyamaṅgala and other places[4] and the annexation of further territories to Mysore. The chiefs who submitted to the Daḷvoy were pardoned and promised protection.

Dodda Krishna Raja.

On the full moon day of Phālguṇa in the year Jaya, Śaka 1634, Mūga Kaṇṭhīrava Vīra Narasarāja Oḍeyar died,[5] after having ruled for nine years. His son Doḍḍa Kṛishṇarāja was then crowned at Seringapatam by Daḷvoy Mallarājayya[6] and other important officers. On the death of Mallarājayya some time later, his grandson, Cheluve Arasu,[7] was appointed the Daḷvoy in his place.

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1. Cp. the list in the Annals, pp. 156–7.

2. The conquest of the provinces of Ikkeri is not mentioned by Wilks or in the Annals.

3. Mallarajayya is not mentioned in the Annals, according to which p. 159, Kalale Virarajayya (*see* note 43 above) and after him his son Devarajayya are said to have held the post of Dalvoy. However that Mallarajayya was an uncle of Basavarajayya is borne out by the genealogy mentioned in the Venupurada Kshatriya Vamsavali (Cat. Or. Lib. K. B. 424).

4. These conquests are not mentioned either by Wilks or in the Annals.

5. 9th March 1715 A.D. But the date given in the Annals, p 158, is about a year earlier. Cp. also Wilks (op. cit. p. 141): the date given by him is 1714 A.D.

6. *See* Note 3 above.

7. Not mentioned in the Annals. According to the Venupurada Kshatriya Vamsavali (Cat. Or. Lib. K.B. 424) Dalvoy Mallarajayya, uncle of Basavarajayya, had a son named Chikke Arasu.

DEVARĀJAYYA.

Battle of Kailancha.

Next after Cheluve Arasu, Dēvarāje Arasu (or Dēvarājayya), the grandson of his son Dodde Arasu,[1] was appointed the Daḷvoy. At this time seven Sardars, namely, Kāsim Khān, Bhārāmalla etc., began creating disturbances in the province of Mysore and even took possession of some places. They also marched upon Seringapatam with the determination of capturing it. Daḷvoy Dēvarājayya met their forces near Kailancha[2] and gave them a severe fight in which every one of them was killed. All their treasure, elephants and horses were taken, after which the Daḷvoy returned to the capital.

Defeat of the Magadi Chief and war with Mahratas.

Kempegauḍa of Māgadi was next attacked. The fort was besieged and taken and the chief was compelled to submit.[3] In the year Krōdhi (1724 A. D.) Divān Sādulla Khān, Siddōji Ghōrpaḍe[4] and others led a well-equipped army and laid siege to the fort of Seringapatam; but in just a day's fight they were all completely routed so that they had to flee in fear. Some time later in the year Parābhava (1726 A.D.)[5] Bāji Rao of the Mahratas led a large army and besieged Seringapatam. But a great part of his army was destroyed by the effective arms used by the Mysore forces. Bāji Rao lost courage and was only too glad to withdraw accepting what little was given him.

Annexation of Magadi.

In the year Kīlaka (1728 A.D.) the powerful and loyal Daḷvoy curbed the mischiefmongers and brought about peace in the country.[6] He even marched against Māgaḍi Kempegauḍa and annexed his kingdom on Saturday, the 5th lunar day of the dark half of Āśvayuja in the year Kīlaka (12th October 1728 A. D.). The Māgaḍi chief was brought over to Seringapatam and compelled to bow down at the feet of the King.

Siege of Devanhalli and rise of Hyder.

Some days later, Daḷvoy Dēvarājayya sent his brother Karāchūri Nañjarājayya in charge of the army to besiege Dēvanahaḷḷi.[7] At this time Hyder Naik, his father Fatte Naik, his uncle Ali Naik and his brother Sābas Nāik, received intelligence of the fame, magnanimity and valour of Karāchūri Nañjarājayya and

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1. Evidently there appears to be some mistake in the MSS. *See* Introduction.
2. Not mentioned in the Annals.
3. Cp. Annals, p. 160.
4. *Ibid.*
5. *Ibid.*
6. *Ibid.*
7. The siege of Dēvanahaḷḷi was accomplished in 1746, that is, 12 years after the coronation of Chikka Kṛishṇarāja Oḍeyar in 1734.

left Kōlar for Sira where they stayed for some time. Then they arrived at Dēvanahaḷḷi.[1] Their wives and children had been kept under custody for non-payment of certain dues. Through Mallarāje Arasu of Maddagiri they obtained a sum of 5,000 varahas[2] which they paid at Sira and redeemed their families. Hyder Naik, whose wife and children were now sent for, was appointed in command of ten soldiers in the regiment of Katti Gōpālarāje Arasu. When, after some time, Karāchūri Nañjarājayya personally inspected the army, he promoted Hyder as a commander over fifty and sanctioned to him a horse in addition to salary, providing also separately for his boarding. In the year Akshaya (1746 A. D.) the fort of Dēvanahaḷḷi was taken and the officers returned to Seringapatam where they stayed in peace and happiness.

Death of Dodda Krishnaraja.

On Sunday the 5th lunar day of the dark half of Phālguṇa in the year Virōdhikṛitu, Śaka 1653,[3] Doḍḍa Kṛishṇarāja Oḍeyar died, having ruled for 18 years. At the moment of his death he conferred upon Daḷvoy Dēvarājayya all his regal powers,[4] placing him in charge of the whole province, treasury, etc., and directing him to crown as king one of the descendants of the royal family whom he thought fit.

Chamaraja and Chikka Krishnaraja.

On the 7th lunar day of the dark half of Phalguṇa in the year Virōdhikṛitu, Śaka 1653,[5] Daḷvoy Dēvarājayya and the other important officers raised Chāmarāja Oḍeyar to the throne at Seringapatam. But on Monday the 5th lunar day of the dark half of Jyēshṭha in the year Ānanda, Śaka 1656, he died having ruled for just two years and three months. On the same day[7] therefore Daḷvoy Dēvarājayya, Sarvādhikāri Nañjarājayya of Bangalore and other officers crowned Chikka Kṛishṇarāja Oḍeyar, son of Chāme Arasu of Chikkanahaḷḷi. The fort of Dēvanahaḷḷi was taken after this coronation and its siege and conquest have been mentioned above.

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1. Cp. the account given in the Hyder-nama regarding the rise of Hyder Ali (M.A.R. 1930 pp. 81ff.). The details given in the MSS slightly differ.

2. 10,000 varahas according to Hyder-nama (*ibid.*), Cp. also Annals, p. 176.

3. 5th March 1732 A.D. Cp. Annals, p. 164.

4. In the Annals (*ibid.*) it is stated that at the time of his death, the king desired that the son of Ankanahalli Devaraje Arasu should be adopted and crowned. The regal powers conferred on the Dalvoy by him are not mentioned in the Annals. However, Cp. Wilks' History of Mysore, Vol. I, pp. 142–43 regarding the great powers of the ministers.

5. 7th March 1732 A. D. But it is stated in the Annals, p. 165 that on this date Chamaraja was brought to Seringapatam and crowned 12 days later on 19th March 1732 A. D.

6. But *see ibid*, pp. 166ff. The Dalvoy and his brother are said to have sent him away as prisoner to Kabbaldurga on that date. Cp. also Wilks, op. cit. p. 145.

7. 15th June 1734 A.D. according to the Annals, p. 173.

At this time the Nawabs of Savanore, Kaḍapa and Kurnool, accompanied by Basālat Jung, came over with their armies to Seringapatam and requested the King to send the Mysore army with them against Nasir Jung.[1] In compliance with their request the cavalry and infantry of Mysore were sent under the ommand of Bārakki Veṅkaṭa Rao, Balapati Naik and Koṇḍa Naik. Hyder Naik was also sent with Bārakki Veṅkaṭa Rao in command of 50 horse and 300 foot. As a result of this military expedition the entire army of Nasir Jung broke up and fled. During the plunder of the latter's treasure Hyder secured four camel loads which the Daḷvoy allowed him to keep for himself.[2] Hyder now managed to bribe the important officers under Karāchūri Nañjarājayya and obtain his permission to augment his cavalry and infantry.

Basalat Jung and Nasir Jung.

With the help of the French, Chendā Khān,[3] in the meanwhile, captured all the territories belonging to Trichinopoly, besieging and capturing Trichinopoly itself. Muhammad Ali, therefore, sent his younger brother Mafus Khan to Daḷvoy Dēvarājayya at Seringapatam with the message that he would give away the province of Trichinopoly to him and remain as his vassal if he would help him to get rid of his enemy Chendā Khān. Accordingly Daḷvoy Dēvarājayya gathered together Murahari Rāya and other Pāḷeyagārs and sent an army consisting of 20,000 horse and one lakh foot under the command of his brother Karāchūri Nañjarājayya. The latter was able to re-conquer the territories captured by Chendā Khān and approach very near Trichinopoly where he also secured the help of the British guns. A great battle ensued in which Chendā Khān was unable to meet the enemy. In fright, he retreated and hid himself in the temple of Jambukēśvara. Nañjarājayya invaded the temple, encamping all round. Muhammad Ali now appeared before him and professed to make over, as per his promise, the province of Trichinopoly. Being pleased with his honesty, Nañjarājayya directed him to manage the affairs himself in his behalf till he should be able to send his own people over there.

Siege of Trichinopoly.

Chendā Khān who now realised the futility of fighting the Mysore army sent his messengers to Karāchūri Nañjarājayya to say that Muhammad Ali was never to be trusted inasmuch as he would not, as a matter of fact, give away Trichinopoly as promised; while, on the other hand, he would willingly be under him if he was allowed to remain in charge of the province. Assuring thus that he would no

Protraction and withdrawal.

1. The Annals state that it was Nasir Jung who sought the aid of the Mysore king.

2. Hyder is said to have secured 15 camel loads of treasure at this time and to have been allowed by the King to keep 3 loads for himself.

3. Chanda Sahib. *See* M.A.R. 1930, p. 82 and Wilks' Hist. of Mysore, Vol. I, pp. 172ff. for a fuller account of the battle.

longer continue the fight, he sent away all his elephants and cavalry out of the fort, himself submitting. In the meanwhile Muhammad Ali bribed Murahari Rāya and other prominent men on the side of Karāchūri Nañjarājayya, requesting them to kill Chendā Khān. Nañjarājayya, however, would not grant this request, since he felt that both of them should be taken under his protection as they had severally submitted to him. He even thought of conferring on them *jāhgirs* in Mysore. But Muhammad Ali secretly bribed Mānōji, the Daḷvoy of Tanjore, heavily and managed to have Chendā Khān murdered, while making over, at the same time, the fort of Trichinopoly to the charge of the English and himself going away to Chennapaṭṇa (Madras).

At this time Hyder Nāik had been allowed to augment further his troops. The title of 'Bahadūr'[1] had been conferred upon him and he had received as *jāhgir* Dinḍigal and the places lying on the borders of that province. With his help Karāchūri Nañjarājayya prolonged the siege of Trichinopoly for a period of three years, spending as much as four crores of varahas. After all, he had to abandon the siege, since his brother Dēvarājayya sent him peremptory orders to return immediately to the capital which had been besieged by Salābat Jung in the meanwhile.[2] On the return of Nañjarājayya, Salābat Jung saw his large army, quietly accepted the money that was paid and withdrew.[3]

Deeds of religious merit.

In the year Akshaya (1746 A.D.) Daḷvoy Dēvarājayya got constructed the tank called Rāmasāgara to the south of the Mahābalāchala (Chāmundi Hills) near Mysore. In Śukla (1749 A.D.) he built and endowed an agrahāra called Rāmāchandrapura near Tirumakūḍlu-Narasimhapura (T.-Narasīpur). In Śrīmukha (1753 A.D.) he caused to be built a bridge called Rāma's bridge across the Kapilā river in the middle of a spot called 'Mallana-mūle' at Nañjangūḍ. He also celebrated the *tulābhāra* and other gifts and thus fulfilled the religious purpose of his life.[4]

VĪRARĀJAYYA.

His work.

On his death on the 8th day of the dark half of Jyēshṭha in the year Bahudhānya[5] Kṛishṇarāja Oḍeyar II appointed his son Vīrarājayya as the Daḷvoy (on the tenth lunar day of the

1. Wilks, op. cit. p. 230, says that this title was bestowed upon him when he became virtually master of half of the kingdom and defeated the Mahratas.

2. This was in 1756 A.D.

3. Cp. Hyder-nama (M.A.R. 1930, p. 82). The Mysore king is said to have made peace with the invader by paying him 56 lakhs of rupees even before the return of Nanjarajayya. The sum was not, however, completely paid (*see* M.A.R. 1930, p. 82, note 6).

4. For the misunderstandings that cropped up in the meanwhile, *see ibid*, 85; M. A. R. 1937, p. 89; Wilks, op. cit. pp. 219 ff.

5. 28th June 1758 A.D. The date given in the Annals, p. 185, is 6 days earlier.

bright half of Āshāḍha in the same year).[1] The latter reformed the army and strengthened greatly the several forts in the country.

Hyder becomes supreme.

Hyder had become extremely powerful by now. Gōvinda Gōpāl Hari (a Mahrata General) who had conquered the bordering countries to the north of the province of Seringapatam, marched against the capital and demanded tribute to the extent of about a crore of rupees. Since there was not enough money in the treasury and it was not considered advisable to raise it unjustly from the people by putting pressure upon them, Karāchūri Nañjarājayya resigned his office of Sarvādhikāri, saying that it might be conferred on Hyder. All the powers of administration and the eighteen departments were now made over to Hyder who was asked to raise the required amount to pay the tribute.[2] Hyder unscrupulously teased the people in many ways, collected forty lakhs of rupees and pacified and sent Gōpāl Hari back by paying him this sum.

Hyder thus took charge of the entire province and paid also the salary due to the army. Since at this time Khaṇḍe Rao carried tales against him to the King, he took him under his custody.[3] In the meanwhile misunderstandings arose between Karāchūri Nañjarājayya and Kṛishṇarāja Oḍeyar II. Hyder intervened and set apart a portion of the province to meet the expenditure of the royal family and retinue.[4] But the entire province, revenue and army were kept under his management and enough money was reserved in the treasury to meet the salary of his army and the demands of the Mughals and the Mahratas.

His conquests.

Thus making himself supreme, Hyder set out on his military expedition[5] with the object of extending the province. He conquered and annexed Chikkaballāpur, Doḍḍaballāpur, Sira, Coorg, Maleyāḷa, Bidarūr (Bidanūr) and other places.

Nanjaraja Odeyar.

On the first lunar day of the dark half of Vaiśākha in the year Vyaya, Śaka 1687, Chikka Kṛishṇarāja Oḍeyar died[6] having ruled for 31 years, 10 months and 26 days. On the third day of the bright half of Jyēshṭha in the same year[7] his son Nañjarāja Oḍeyar by the senior Queen Dēvājammaṇṇī was raised to the throne at Mysore by Karāchūri Nañjarājayya and Daḷvoy Vīrarājayya. Since the Nawab Hyder Bahadur was absent, his brother-in-law Mukdum Khan took part in the ceremony.

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1. Cp. *ibid*, p. 187 and Wilks, op. cit. p. 230. Hyder himself is said to have been appointed the Dalvoy.

2. Cp. Annals, pp. 188–90. It is stated that the Mahrata General Gopal Rao had invaded Bangalore at this time and that Hyder was sent to repulse him.

3. For details, *see* M.A.R. 1930, p. 85; 1937, pp. 89 ff; Wilks, op. cit. p. 233

4. In 1761 A.D. Hyder-nama, M.A.R. 1930, p. 86.

5. For details, *see ibid.*, pp. 86 ff; M.A.R. 1937, pp 96ff; Wilks, op. cit. pp. 270 ff.

6. 25th May 1766 A.D. cp. Annals, p. 202–the date is 25th April. *see* also M. A. R. 1930, p. 88.

7. 10th June 1766 A.D. The date given in the Annals is May 6th, p. 203.

On his return to Seringapatam Hyder went to Mysore and represented that inasmuch as he wanted to celebrate personally the marriage of Daḷvoy Vīrarājayya, the Rāja should be pleased to return to Seringapatam. He promised that a territory yielding a revenue of three lakhs as also the Mysore gateway and the eastern gateway at Seringapatam would be placed at his disposal. To this effect he executed a written agreement and swore upon the Koran. He also prevailed upon his preceptors Akal Saib, Kāki Saib and Mir Farzulla Khan to swear in his behalf. The King was thus brought to Seringapatam; but all at once Hyder unscrupulously proved faithless. He placed guards[1] upon the King and himself occupied the house of Dalvoy Dēvarājayya and began ruling independently.

The Raja's confinement.

On the 5th lunar day of the bright half of Śrāvaṇa in the year Khara, Śaka 1692, Nañjarāja Oḍeyar passed away having ruled for five years and 18 days.[2] On the 2nd day of the bright half of Bhādrapada in the same year[3] Nawab Hyder Ali placed on the throne Chāmarāja Oḍeyar, son of Kṛishṇarāja Oḍeyar II, at Seringapatam.

Chamaraja.

Hyder then set out on his further conquests. He conquered Gutti, Chitrakal, Kaḍapa, Pālghāṭcheri and other provinces and returned to the capital. On the 10th day of the bright half of Bhādrapada in the year Manmatha, Śaka 1696, Chāmarāja Oḍeyar died,[4] having ruled for four years.

Further conquests; Death of the King.

Hyder now raised to the throne Chāmarāja Oḍeyar, son of Kāragaḷḷi Dēve Arasu, on the 12th lunar day of the dark half of Bhādrapada in the same year.[5] In the year Vikāri[6] he annexed Chitaldrug. In Śārvari[7] he proceeded against Trichinopoly and on Tuesday, the 2nd lunar day of the bright half of

Chamaraja of Karagalli; Death of Hyder.

1. Cp. Peixoto's account (M.A.R. 1937, p. 105, *n* 3).

2. 15th August 1771 A.D. But the date given in the Annals is 1st August 1770 A.D. The latter date is also mentioned by Peixoto (M.A.R. 1937, p. 118). For the tragic circumstances under which the Raja is said to have died, *see ibid*, p. 118, *n* 1; and Wilks' History of Mysore, Volume I, pp. 385–6.

3. 2nd September 1771 A.D., cp. Hyder-nama–M.A.R. 1930, p. 93. But the date given in the Annals, p. 207, corresponds to 16th August 1770 A.D.

4. 5th September 1775 A.D. The date mentioned in the Annals, p. 215, corresponds to 16th September 1776 A.D. The latter date is mentioned also in the Hyder-nama, (M.A.R. 1930 p. 95). Wilks mentions that the Raja died about the year 1775 A.D., op. cit. p. 391.

5. 21st September 1775 A.D. The date in the Annals, p. 216, is 27th September 1776 A.D. Wilks, op. cit. pp. 391–2, and the Annals, p. 217, describe a mode of selection observed by Hyder on this occasion.

6. 1779 A.D. cp. Hyder-nama (M.A.R. 1930, p. 95).

7. 1780 A.D. The date is in agreement with the one given in other books.

Mārgaśira during this year, he took Arcot. From there he marched forward, but died of carbuncle during the month of Mārgaśira in the year Śubhakṛitu.[1] His son Tipu Sultan thereupon returned to Seringapatam with the army.

Death of Chamaraja and Tipu.

On the 10th lunar day of the bright half of Chaitra in the year Naḷa, Śaka 1718, Chāmarāja Oḍeyar died, having ruled for 22 years and 7 months.[2] Tipu Sultan who now called himself the Bādshāh was killed by the English on the afternoon of Saturday, the 30th lunar day of the dark half of Chaitra in the year Siddārthi, Śaka 1721.[3]

Accession of Krishnaraja III.

The fort and the province of Seringapatam were taken, the rightful claimant to the throne was found out and on Monday, the 13th lunar day of the dark half of Jyēshṭha in the same year,[4] with the permission of the English Pādshah, General Ārasu Bahadar (Gen. Harris) and Macrot[5] (?) crowned Kṛishṇaraja Oḍeyar III, son of Chāmarāja Oḍeyar, at Mysore. Thus did the English attain everlasting fame throughout India. Up to the year Siddārthi, for a total period of 190 years, there ruled 14 Kings and 9 Daḷvoys.[6]

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1. December 1782 A.D. For the *charama-sloka*, *see* M.A.R. 1930, p. 100, note 2.

2 17th April 1796 A.D.

3. 4th May 1799 A.D.

4. 1st July 1799 A.D. The date in the Annals is a day earlier.

5. This may be Captain Macleod who is mentioned in the Annals too, p. 249. In a letter addressed to the Governor-General in Council, dated the 24th May 1799 A.D., General Harris states: "Captain Macleod, of the Intelligence Department, has been employed in the management of the bazars of the army" . . . etc. (Wilks, op. cit. p. 391).

6. The Venupurada Kshatriya Vamsavaḷi (Cat. Or. Lib. K.B. 424) gives a list of 12 Dalvoys which, however, is incorrect.

PART VI—EXCAVATION.

Resumption of work.

The work conducted at Brahmagiri near Siddapur in the Moḷakālmuru taluk, Chitaldrug district, in the year 1940 could not be continued during 1941 for various reasons, though the work of arranging, verifying and studying the antiquities was carried on at the headquarters. During May 1942, however, excavation was resumed at the site; but it was concentrated on just one pit with the main idea of verifying the previous results. Before stating the chief results of this excavation, it is proposed to give here a short account of the results of the work conducted in 1940 so that the results of the work of the two seasons might together be considered. And it is also proposed to state, at the end, some of the conclusions arrived at provisionally in the hope that they will be verified, checked, corroborated and improved upon by future excavation in the Dakhan.

The layers.

On pages 63–72 of the Annual Report of this department for 1940, a note has been published embodying the results of an overground survey of the site. It has been mentioned there how the existence of the three copies of Aśōka's Minor Rock Edict No. 1 led to the location of the ancient town of Isila close by, on the right bank of the Chinna Hagari river. An account has been given of the topography of the neighbourhood, the limits of the old town, the brick and other structural evidences of the inhabited areas, the nature and variety of surface finds consisting of innumerable objects of stone, metal and pottery, and the occurrence of the many prehistoric cromlechs or burial chambers made of massive stone slabs. It has also been stated how a surface study suggested the existence of the following five stratified layers:—

1. Chālukya-Hoysaḷa layer.
2. A Mauryan town with perhaps a pre-Mauryan commencement.
3. A pre-Mauryan town of the Iron age using polished blackware pottery or ornamented chocolate-coloured ware connected with the late Neolithic period and the early Iron age.
4. A Neolithic settlement.
5. A pigmy flint culture.

Nature of site.

A rough sketch plan prepared of the site showed that the old town stretched in the shape of a crescent surrounding the northern nose of the hill where the edict stood. A good part of the site was found covered by the rice fields in the lower plains, while the mounds near the hill slopes had mostly been converted into dry fields for

cultivation. Inasmuch as these mounds seemed to contain antiquities belonging to different stages of culture extending from the Mauryan times backwards into the unknown prehistoric stages, a careful stratigraphical study of trial pits and trenches was found necessary. Accordingly two trenches, one measuring 40′ × 6′ × 18′ (depth) and the other, 25′ × 6′, were excavated across a mound that looked promising of results. Two more pits were sunk to the south-west of the Rock Inscription, of which one proved to be important for the study of pottery sequences. Other pits sunk here and there on the ancient site gave us more information regarding the Mauryan town (Pl. XIV, 1), while the excavation of about eight prehistoric cromlechs gave us knowledge of funerary pottery and modes of burial.

Isila town.

Historically it is known that the Maurya power was in occupation of the Dakhan in the days of Bindusāra and Aśōka, the dates being approximately between 298 and 232 B.C. According to Aśōka's Rock Edict No. 13, in the country corresponding to modern Dakhan, three subordinate peoples, namely, the Petenikas (Paithan), the Āndhras (Nagārjunikoṇḍa) and the Pulindas (Banavāsi) are mentioned as being within the borders, while the Satiyaputas (Chitaldrug district ?) are mentioned as being outside. Suvarṇagiri is considered to have been the capital of the Dakhan province and several suggestions have been made for its identification. Dr. Fleet thought that it might be Kanakagiri in South Hyderabad, Mr. Yazdani thinks that it may be Maski in south-west Hyderabad and Dr. C. R. Narayana Rao suggests that it may be Sonnagiri close to the Yerragudi group of Aśōka's rock edicts. There is no doubt that the district town of Isila was close to the Brahmagiri hill and that it was within Aśōka's empire. As evidence of Aśōka's times at Isila, we have found the three copies of his Minor Rock Edict No. 1, the excavated basement of a brick-built apse-backed chaitya or Buddhist temple half way up the hill behind the monks' caves, the occurrence of polished fine quality pottery, often bicoloured, such as is found in the Maurya sites elsewhere in India. The series of large natural caves near Aśōka's rock edict (Pl. XIV, 2) might have been the dwelling place of hermits or Ṛishis at first and later of Buddhist monks. This perhaps gave the town the name Iśila or ' the place of the Ṛishis.' But the excavations revealed, at least in one of the pits, as many as nine different floors showing that the town must have flourished for several centuries. It is possible that the period of Maurya supremacy was only the last or, more probably, the penultimate period in the history of the town which may have decayed and disappeared somewhere about 200 B.C. when the supremacy of the Dakhan passed from the Maurya into the Śātavāhana hands. It is probable that Iśila was a frontier town which decayed in prosperity just when Chandravaḷḷi and other places grew in wealth and splendour. But if Isila decayed in the early Śātavāhana days having had a more prosperous period during Maurya rule and pre-Maurya days, her life at least began many centuries before. Assuming, just for approximate calculation, that

ordinary houses are rebuilt once in about fifty years, nine floors would account for more than four centuries of life. Thus it is possible to guess that the lowermost levels reached near 'Gāregunḍu' take us back to almost the 8th century B. C., if not earlier. We have not yet been able to collect enough specimens to trace the growth of culture during the many centuries of the existence of the town of Isila, but we have been able to get an idea of the kind of potsherds yielded by the various levels.

Isila culture.

Among the nine floors observed in the excavation of the house sites near 'Gāregunḍu,' the following varieties of pottery were noticed as we excavated downwards from the top. The bottom has not yet been reached.

1. Largish gourd shaped pots with rough exteriors; relievo and incuse ornamentations on unpolished redware pottery. Evidently, they belong to the last days of the town. Along with these occurred painted redware probably belonging to about the early Śātavāhana times.
2. Polished fine pottery, yellowish brown outside and black inside strongly resembling Maurya pottery of Bhita and elsewhere.
3. Redware pottery, some specimens of which, particularly the drinking cups, were painted in white with lattice, geometrical and plant patterns, or had incised tooth and leaf ornamentations.
4. Tanware pottery with the designs painted in dark red.
5. Brownware pottery with the designs in dark violet.
6. Polished blackware with the designs in white, also bicoloured pottery plain or coloured inside.
7. Well burnished pure blackware occurring along with unpolished brownware. This layer particularly was pretty thick.
8. Polished pottery, with multicoloured mottled ornamentation, distinguishable among the colours being red, yellow, blue and black. Coarseware also; comparatively less of polished blackware.

Further excavation was stopped at this stage owing to the want of room and the approaching end of the season. It may be presumed that such a variety of pottery and such a development of tints and colours could have occurred only in a period of time spread over many centuries. It was evident that the Dakhan was passing through civilized life using iron implements and high class pottery some centuries before the Mauryas came into contact with it. We knew that we had come across a settlement belonging to a comparatively long existing Iron Age of the Dakhan. The details of this type of culture are being studied. Provisionally it has been called 'Iśila Culture' for purposes of identification.

Foreign influences.

Two particular types of pottery, however, deserve special mention as they suggest foreign influence. One of these is painted with a red slip and ornamented in dark violet with plant and wave designs and is outwardly remarkably similar to some

Indus valley pottery, though unlike it in having a black cove inside the walls. The other has chequered and other patterns in black over a buff background as in so much of the third millennium B.C. pottery of Sindh, Sumer and Crete. Its inner face bears the impress of cotton cloth. These two are unlike the usual painted ware found at Chandravaḷḷi and other places in the Dakhan and suggest foreign influence though they may perhaps have been locally produced. Since the Indus Civilization used gold, jade and other materials which were probably imported from the Dakhan, we are justified in looking out for possible connections between Sindh and Mysore in prehistoric times. The potsherds in question are accordingly being subjected to the study of experts.

More surprising and more definite information was secured from the two trenches which, as has been mentioned, were excavated into the mounds on the hill side to the south-east of the town. When the first trench was dug, the workmen were inexperienced and sometimes mixed up lumps of earth belonging to the upper layers with those of the lower ones. But when the second trench was excavated, great care was taken to see that no such intermixture occurred. In this trench (Pl. XV, 1) particularly it looked as if we had obtained a correct index of the contents of the mounds. The finds of this trench were somewhat as follows, proceeding from the top downwards:

1. Top layer—Mixed specimens consisting of blue glass bangle pieces, jade bead, painted potsherds with designs and a fragmentary quartz crystal implement. This level was useless for stratigraphical study, since it was on a slope leading from the hillside and contained a heterogenous variety of antiquities brought down by the rains and perhaps turned up by the ploughshare.
2. Stone foundations, painted potsherds, stone bead, bone bangle pieces, earthen crucible, iron pieces, iron slag, glass slag.
3. Shell beads, stone beads, terra-cotta objects, red and black polished ware painted with the designs, red, black and tan-colonred and chocolate coloured ware.
4. Depth 2 feet—Tan and black, and red and black potsherds, tanware, iron slag, a neolithic celt piece.
5. Depth 3 feet—Stag's horn, burnt stones, perhaps belonging to a fire place, red and black painted ware, some with designs.
6. Depth 4 feet—A floor. Red, black and tan painted ware. Coarse piece of grooved roofing tile, painted polished ware—red, black and tan-coloured; coarse grayware.
7. Depth 5 feet—Agate bead, quartz pieces, neolith, painted red potsherd.
8. Depth 5½ feet—Shell bead, quartz flakes.
9. Depth 6 feet—Neoliths, microliths.

10. Depth 6¼ feet—Painted potsherds, neolith, buttonlike stone piece, microlithic borer.
11. Depth 6½ feet—Some human teeth, microliths.
12. Depth 7 feet—Charcoal pieces, quartz pieces, small neolithic celt.
13. Depth 7½ feet—Ashy layer, gray unpolished pottery, microlithic scraper.
14. Depth 8 feet—Microliths, quartz pieces, round whetstone, grayware pottery.
15. Depth 8¼ feet—Microliths with a small neolith and chipped quartz pieces.
16. Depth 8½ feet—Microliths, stone pounder, grayware pottery, coarse grained and full of mica.
17. Depth 8¾ feet—Quartz pieces, microliths, chipped stone implement coarse pottery ; a fire place of rough stones.
18. Depth 7½′ to 10′—At one end of the pit coarse wide-mouthed burial urns with skeletal remains of young children including the bones of the limbs and parts of skullcaps. In one of the urns was found a drinking cup of pottery with a black slip and slightly polished.

Excavations during 1941–42.

During May 1942 a pit was systematically excavated from surface to virgin soil, making a careful stratigraphical study of the finds with the help of photographs and drawings. Over 3,000 antiquities, discovered are now being studied in Mysore. Several strata of a long lived town occurred during the course of digging. (Pl. XV, 2).

Main results.

The surface finds were generally mixed up in character; that is, earlier antiquities had been mixed up with later ones. The latest in date among them was a copper coin of the Bijapur dynasty. The layer below the find spot of this coin, corresponding to about 9″ below the surface level, yielded a gold Chālukya coin of the Bhujabala and Lion type. Next to the Chālukyan layer, we came upon another layer which yielded varied ceramic ware, as in previous years, and stone foundations of buildings. It appeared possible that the Śātavāhanas were in possession of the place during the early centuries of the Christian era as evidenced by the find of a stray lead coin of the elephant type. During the course of excavations, however, no Śātavāhana coins, corresponding to the types found at Chandravaḷḷi, were discovered. But at a depth of about 2½ft. below the surface level, a medium-sized lead coin was found. It is provisionally surmised that it is an early Śātavāhana coin assignable to about 200 B.C. At the level in which this coin was found, occurred gourd-shaped hand-made pots and painted potsherds. Among the painted potsherds there were a few pieces which were thin and very highly polished.

Several layers were noted below the level at which the lead coin mentioned above was discovered. Varied pottery including redware, red and brown ornamented ware, polished blackware, chocolate-coloured ware, and coloured ware suggesting more than two colours were found. With these were associated pieces of iron objects up to a

depth of about 8 ft. below the surface. Further down no metallic object or fragment was found, though polished pottery continued to be discovered. One or two specimens suggested foreign influence and were painted with a red slip and ornamented in dark violet with wave designs, being outwardly somewhat similar to some Indus valley pottery.

Below the iron age layer occurred the neolithic layer. In one or two places, on level with the find spots of the neoliths, were also found microliths mixed up with highly burnished black pottery and mica-laden greyish pottery. Further down we came upon the microlithic layer itself which was found to be very thick at Brahmagiri, being more than five feet in thickness. Throughout this layer occurred the black burnished ware mentioned above as also the mica-laden pottery. Hundreds of microliths were thus collected. Among them there are paring knives, saws, scrapers, borers, arrow-heads, etc. They are made of chert, chalcedony, flint or quartz and are, one and all, very hard and sharp.

Prehistoric stages.

In the excavations just described it was evident that the upper town layers were comparatively thin, while the lower layers of the period were much thicker. The layer corresponding to the iron age was clearly identifiable, its pottery being characterized by its varied painting and polishing. In the later stages of what may be called the full iron age, the colour most popular is red and next to it tan or chocolate. Potsherds painted with geometrical and other designs also occur in these levels. Then we descend to the early iron age when neoliths are yet being used. Here tanware is more common than redware and polished blackware and chocolate-coloured ware also occurs. The next lower level is the full neolithic yielding largish well-ground neolithic celts and having no trace of iron. Along with coarse pottery this level yields finely polished blackware. It may be surmised that blackware began to be used in the neolithic period and continued to be used in the iron age. The continuous use of polished blackware commencing in the neolithic period and found again in the iron age proves the continuity of the iron age with the neolithic age. In the first trial trench whose evidence has not been used for this note, copper slag pieces and a copper fish hook were recovered from the upper part of the neolithic level. In spite of the opinion of Bruce Foote to the contrary, one will be led to form the hypothesis that copper and iron were both in use in small quantities from almost the middle of the neolithic period (c. 4000 ? B.C.), and that iron very soon superseded copper and became more popular. In the caves around Chandravaḷḷi, the occurrence of neolithic implements has been noticed along with evidence of very primitive iron smelting. This lends support to the view that neolithic man in the Dakhan commenced his use of iron when yet he was using his polished trap celts and pounders—perhaps along with small quantities of copper.

In the neolithic age it is possible to distinguish between the full neolithic with its large celts, pounders, mealing stones, adzes, etc., and the early neolithic, in which the celts are often chipped all over the body and ground only at the edge. Others are between two and three inches long and are made of sand stone and other materials of a texture much softer than trap. These small celts are generally flat-sided and thinner and have often flattish though narrow tops. They look almost like toys. The fact that in association with them occur quartz flakes and pigmy stone implements, leads to the conclusion that there was the beginning of neolithic industry during a microlithic stage of culture. This was one of the most unexpected surprises of the excavation, for it was now definite that instead of microliths being stray occurrences met with near the surface, a large and long lived level had been struck, which yielded plenty of microliths and evidence also of a local microlithic industry, such as rejected quartz flakes, chipped cores, etc. The occurrence of bone beads and of coarse grayware pottery containing clay mixed with mica, which easily degenerates under the long continued action of moisture, was something new in the prehistory of the Dakhan. Microliths had no doubt been collected in various parts of India, but a regular microlithic settlement and one definitely underlying and leading on to the neolithic strata was a find worthy of further study.

Microlithic age.

The discovery of the microlithic settlement suggested that at Brahmagiri at last we had found something connecting with the late mesolithic period. But of the various mesolithic cultures, this microlithic culture, which, for identification, has here been provisionally called ' Roppa Culture ' after the nearest village, appears to correspond much less with the late paleolithic Azilian stage of Europe or with the Gafsian stage of north-west Africa. The definite presence of coarse pottery and of a finely shaped shoulderless tanged crystal arrow-head, the burial of children's bones under the kitchen floors in wide mouthed coarse grayware urns, the occasional presence of spouts and darkware slip-painted pottery, of buffalo and horse (?) bones and stone pounders, hinted at first at greater affinity with the later microlithic cultures resembling the Campignian of France. A closer study revealed that the split-edged pick, the painted pebble, the incised ornamentation on pottery and other characteristics of the Campignian culture appeared to be absent. So we concluded that we were face to face with an early neolithic-microlithic culture which was different from anything till now known to prehistory, but was parallel to the Campignian. European archæologists have generally assigned the Campignian culture and other related microlithic cultures to about 8000 or 6000 B.C. It was extraordinarily interesting to think that a level had been discovered containing evidence of a human settlement in the Dakhan in the late microlithic period.

Roppa culture.

The most important objects met with during the course of the overground survey were the groups of cromlechs, dolmens and cistvaens (Pl. XVI, 1). Externally, these resembled in general appearance the groups found in many other parts of the Dakhan plateau and especially in Mysore. Some cromlechs showed, instead of the single circle of rough boulders, double circles of stones the intervening space being filled in with rubble. Only a few table stones were visible above ground, and in the case of a number of cistvaens without the table stones and the circles of stones, the tops of the stone boxes with their side slabs projecting anti-clockwise in the swastika fashion could also be seen (Pl. XV, 3). Occasionally a funerary urn buried in the earth was also just visible in the ground. It was clear that this group of prehistoric objects belonged to a great necropolis which must have been in existence and use for several hundreds of years. The people of the adjacent villages called these structures 'Maurya dwellings,' and it was significant that the name Maurya was in use in such close proximity to a genuine Maurya town. It was surmised that while the people of the Maurya times may also have been buried in the locality, the great bulk of the cromlechs which clearly exhibited what looked like a development of several centuries belonged to the prehistoric period of Isila town. A number of these cromlechs were selected and excavated. Where necessary, the dolmens were blasted, the circles of stones were removed and the cistvaens constructed with large flat slabs and were made available for study. It was found that the cists had their slabs projecting in one direction anti-clockwise as in a swastika and that usually on the east or south-east, the wall slab had a hole about 15 to 18 inches in diameter and that this was covered over on the outside with a shutter slab. The contents of the cistvaens were examined in stages of 2 or 3 inches depth. It was found that below the top layer of earth there were thick layers of lime-stone intended perhaps to prevent the buried corpses from being attacked by vermins and also to help their faster decomposition. Below the limestone layer often commenced to appear varied kinds of pottery placed around the walls on the inside with the skeletons themselves lying in the middle (Pl. XV, 4). Some of the cists had been divided into two or more chambers by cross slabs and each chamber contained a separate burial. The bottom slab was reached generally at a depth of 4 to 6 feet.

Cromlechs.

That the cromlechs and cistvaens were burial chambers was clearly established by the occurrence of human skeletons in nearly every one of them. Only one fractional burial was noticed. It appeared to be that of a boy whose disconnected skull was found placed erect on his chest. A few cases were of multiple burials, a number of corpses being packed into single chambers. One of these contained as many as four full grown men's skeletons with some bits of iron weapons. They might have been soldiers killed in a skirmish and buried together. In one cist a husband lay on his

The burials.

back with his leg bones folded in padmasana as in modern South Indian burials, and his wife lay to his left on her right side with her arms embracing him. This looked like a case of 'sati.' A sword blade was recovered close to the man's skeleton. In another cist the skeleton lay slightly turned to the right with a battle axe by its side and a large number of pots around it. In still another cist, one hand of the corpse was placed on the mouth of a pot. In nearly all the cases, the head of the corpse was to the north or north-west and the feet towards the south or south-east facing the hole in the wall slab.

The funerary pottery.

An attempt was made to recover some of the skeletons but many of the thinner bones and especially the skull bones which had become soaked in moisture percolating from the canals and rice-fields had become exceedingly brittle and went to powder even with the lightest touch. Since no arrangement had been made for recovering these skeletons by the shellacing process, photographs of the skeletons were taken as far as possible *in situ* and they were once again covered over with earth. The weapons found with the corpses and most of the pottery were, however, collected, often along with the decayed contents. The pottery generally consisted of coloured ware painted red and polished or more often richly polished blackware. In two burials a number of pots, each with three short legs, were collected though these pots were much smaller than the footed pots found in some other prehistoric sites near Bangalore and Kōlār, and exhibited in the Government Museum, Bangalore. In one case only a largish redware pot was found with the lattice design painted on it in white. It was clear that a fuller study of the necropolis could yield much more information about the people living in prehistoric Isila in the iron age. No coins or neoliths were found in any of the burials. It was also surmised that a sequence study of prehistoric burials might prove profitable since it looked as if there was almost an evolution in the burials in their shape, size and mode and also in their pottery. It was also clear that wherever a field of cromlechs was found, as in so many places in the Dakhan, a prehistoric dwelling site ought also be found in its proximity.

Conclusions.

The provisional conclusions drawn from the study of the prehistory of the Dakhan, as mentioned in the previous paragraphs, may now be stated briefly. The dates mentioned are widely approximate and purely provisional and suggestive.

1. There is evidence to confirm Bruce Foote's conclusion that the Dakhan passed through some stages of lower paleolithic culture parallel to the Chellean, Acheulean and Mousterian epochs of Europe 50,000 to 30,000 years ago and possibly through a stage corresponding to the Magdelanean (c. 13000 B.C.). No stratigraphical study of these cultures has yet been possible.

2. Some time later a microlithic culture spread over the Dakhan using pigmy stone implements along with coarse greyware pottery and shell and bone beads.

This industry is different from the other known mesolithic industries of the world and appears to be parallel to the Campignian and other later mesolithic or early neolithic types of 8000 to 6000 B.C. in Europe.

3. In the microlithic period, the art of polishing implements spread over the Dakhan until at last harder stones were polished and shaped into celts, pounders, etc., and the full neolithic period began and flourished (6000 to 4000 B.C. ?). The characteristic pottery of this time was polished blackware which is found along with coarser types.

4. Some time in the neolithic epoch copper and iron appear to have come into use and the copper age possibly flourished for a comparatively short period (about 3000 B.C. ?). During this time, small quantities of iron appear to have been in use.

5. In the late neolithic period the method of producing larger quantities of iron was discovered and its use spread over the Dakhan. (About 2500 or 2000 B.C.).

6. Very soon the Dakhan entered upon an iron age in the earlier part of which stone implements were in use along with iron. (About 2000 B.C.). Later on, in the full iron age a prehistoric culture of high quality developed. (About 1500 to 500 B.C.). Polished blackware pottery was popular during a considerable part of the period, then came coloured ware in the shape of tanware and redware. Commencin from the period of the blackware and extending to the earlier part of the redware period, the art of ornamenting drinking cups and other vessels with lattice wicker work and plant patterns in dark-red and white was in vogue. The cromlechs and other megalithic structures appear to belong to the period extending from the early iron age right on to the Maurya times, and their evolution can now be suggested. (2000 to 200 B.C.).

7. Coloured and polished pottery, often red or brown outside and black inside, continued to be used during the epoch which we can definitely assign to the Maurya times. The art of ornamenting with incised designs and relief mouldings commenced about this period and continued during the succeeding Śātavāhana epoch (200 B.C. to 200 A.D.).

8. Śātavāhana pottery is characterized by redware, somewhat polished and ornamented, often with varied relief and incise patterns. Wide-mouthed drinking cups and large round bottomed urns became exceedingly common during this period,

9. The existence of civilized town life is traceable from the iron age onward for a comparatively long period of time before we reach the beginnings of history.

10. There now remain to be gathered the details of four stages of prehistoric culture in the Dakhan :

(*a*) the lower paleolithic ;

(*b*) the microlithic ;

(*c*) the neolithic ; and

(*d*) a highly civilized, well-established and widely spread iron age civilization which is connected with the Maurya and Śātavāhana epochs at its later end.

PART VII—INSCRIPTIONS.

BANGALORE DISTRICT.

BANGALORE TALUK, DOMLUR. (C. AND M. STATION)

1.

On the south face of the north-eastern pillar of the navaraṅga of the ruined Sōmēśvara temple.

ಬೆಂಗಳೂರು ತಾಲ್ಲೂಕು ದಂಡಿಗೆ ಸೇರಿರುವ ದೊಮ್ಮಲೂರು ಸೋಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಈಶಾನ್ಯಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. தெண்டை மண்
2. லத்து . . கொ இவூர்
3. த்து படுவூர் செட்டி
4. . . குன்றங்கா
5. ரன் பட்டணக்கி
6. ரமிமகன் ரேம
7. ன்டைதூண்

Transliteration.

1. Teṇḍai maṇ [ḍa]
2. lattu . . kō ivūr
3. ttu Paḍuvūr Śeṭṭi
4. . . kuṉṟaṅkā
5. ran Paṭṭanakki
6. rami makan Rēma
7. ṇḍai tūṇ

Note.

This is a fragmentary inscription recording the setting up of the pillar on which the record is engraved by a person named Rēmaṇḍai, son of Paṭṭaṇakkirami. A certain Paḍuvūr-seṭṭi in Teṇḍaimaṇḍalam is mentioned earlier in the record. His relation to the donor is not clear owing to lacunāe in line 4.

The characters seem to belong to about the 13th century A. D.

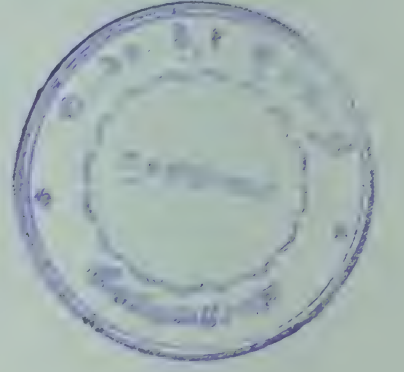
CHANNAPATNA TALUK.

2

On a fragmentary vīragal near the Kailāsēśvara temple at Maḷūr. [Plate XVI-3]
Size 4′×2½′.

ಮಳೂರು ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಮೇಲ್ಛಾವಣಿಗೆ ಹಾಕಿದ್ದ ವೀರಗಲ್ಲು (ಬಲಭಾಗ ಒಡೆದು ಹೋಗಿದೆ).
ಪ್ರಮಾಣ 4′ × 2½′.

1. ಸ್ವಸ್ತಿ ಸಕನೃಪಕಾಲಾತೀತ ಸಂವತ್ಸರ ಸತಂಗ . . .
2. ಸಂವತ್ಸರಂ ಪ್ರವತ್ತಿಸೆ ತದ್ವರಿಷಭ್ಯನ್ತರದ ವೈ . . . .
3. ಪಂಚವಿಯುಂ ಬೃಹಸ್ಪತಿವಾರದನ್ದು ತೈಲಪನ ಪ . . ,
4. ನ ಕಳೆಗದಲ್ ಬಲ್ಲವತಿಯ ಬ್ರಹ್ಮನೊಡನೆ ಕ . . .
5. ಪಂಚಲದೇವನ್ ಸಾಲ್ಲಿ ಬ್ರಹ್ಮನಂ ಕಱುಪಿ ನಲ್ಕರುದು . . .
6. ಸತ್ತ ಪೊಲೆತಾಳ್ವನ ಮನೆವಗತಿ ಅಡಿಪದಧೆ . . .
7. ರಮ್ಮ ಚಿಂಗಯ್ಯನ ಚಾವಬ್ಬೆಯ ಮಗಂ ಪೋಚನ ಕಲ್ಲ . . . .



Transliteration.

1. svasti Saka-nṛipa-kālātīta-saṃvatsara satamga . . .
2. saṃvatsaraṃ pravattise tad-varishabhyantarada Vai . . .
3. pañchaviyuṃ Bṛihaspati-vāradandu Tailapana pa . . .
4. na kaḷegadal Ballavatiya Brahmanoḍane ka . . .
5. Paṃchaladēvan Sālli Brahmanaṃ kaḻipi Nalkarudu . . . . .
6. satta Poletāḷvana manevagati Aḍipadadhe . . .
7. ramma Chimgayyana Chāvabbeya magaṃ Pōchana kalla . .

Translation.

Be it well. The years . . . . . . of the Śaka era having expired, (and the) year . . . . . being current, on Thursday, the fifth lunar day of Vai [śākha (?)] in that year.—

In the battle with Brahma of Ballavati, Tailapa's . . . . Panchaladēva having sent Sālli Brahma . . . . died at Nalkarudu (?). Poletāḷva's house servant (?) Aḍipadadhe . . . . Pōchana, son of Chingayya and Chāvabbe (set up) the stone.

Note.

This vīragal inscription stone had been inserted into the ceiling of the Kailāsēśvara temple. When the temple was renovated, it was removed by the contractor and kept by the side of the temple. The right portion of the stone is broken and lost so that the record is incomplete. Yet it appears to be important since it refers to some historic battle.

The Śaka year, mentioned in the record, is now lost. Only the month, the tithi and the week day remain. It is however possible to find out the date approximately.

The inscription appears to record the death of a hero in a battle between the armies of Tailapa and Panchaladēva. Tailapa is evidently Tailapa II, the Western Chālukya emperor, who was ruling between 973 and 997 A.D. Panchaladēva was a subordinate of Mārasinga, the Gaṅga king. His inscriptions are found in the Dhārwar district, and are dated between the years 971 and 975 A.D. He was ruling Sebbi 30 under Mārasinga according to an inscription in the Kālamēśvara temple at Adagunchi, the date of which is about 971 A.D. (Ind. Ant. Vol. XII, p. 255). He is addressed as Komarānkabhīma in another inscription in the Banaśankari temple at the village Siggāve.

In some later inscriptions—Miraj copper plates (Ind. Ant. Vol. VIII, p. 10), Gadag inscriptions (Elliot's Ms. collection Vol. I, p. 370) and Kālige inscription of Hyderabad (*ibid.* p. 415) a stanza is found in which it is clearly stated that Taila II took the head of Panchala and began ruling the kingdom in the year Śrīmukha (corresponding to 973 A.D.).

The details of the date as mentioned in the present inscription are: Vai, Panchami, Bṛihaspativāra. In the four years from 971 to 974 A.D., during which period Panchaladēva ruled, these details correspond to Thursday the 10th April 973 A.D. which might be taken as the date of the present inscription.

The Chālukyas, Rāshṭrakūṭas and the Gaṅgas were fighting with one another during this period. Taila II came to the throne in A.D. 973 after conquering many hostile kings. He appears to have sent an army under Ballavati Brahma to conquer Gaṅgavāḍi. Panchaladēva, being a subordinate of the Gaṅga king, might have sent Sāllibrahma against Taila's army in order to protect Gaṅgavāḍi. In the battle that took place between these two armies, a hero in the army of Panchaladēva died and in his memory the vīragal was set up.

Regarding Ballavati Brahma and Sālli Brahma nothing is known. The hero who died in the battle seems to be Aḍipadadhe. . . . . (?), the house-servant (*manevagati*) of Poletāḷva. Who this Poletāḷva was cannot be determined. He might have been an important officer in Panchaladēva's army. The word *manevagati* is used in the sense of house-servant in many inscriptions (*see* E. C. III, Int. 91; Nj 158).

Pōchana, son of Chingaya and Chāvabbe, set up this stone.

The place where the battle took place cannot be determined. Vīragals are generally set up either in the place of battle or in the native places of the heroes. If we take Maḷūr, where the present inscription is found, to be the place of battle, we can say that Taila's army had advanced as far as Maḷūr in the Gaṅgavāḍināḍ. But Maḷūr may more probably have been the native place of the

hero. For, at the place, there is another vīragal which seems to be of Poletāḷva's son. The latter is the following inscription.

3.

A second fragmentary vīragal found at the same place.

ಅದೇ ಮೇಲ್ಛಾವಣಿಗೆ ಹಾಕಿದ್ದ ಇನ್ನೊಂದು ಕಲ್ಲು ತುಂಡು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಪೆರ್ಮ್ಮಾಡಿಯ ಸೂಳೆ ಬಿಯ್ಯಳ್ . . . .
2. ಪೊಲೆತಾಳ್ವನ ಮಗ ಭುವನಾದಿತ್ಯ . . . .

Transliteration.

1. svasti śrī Permmāḍiya sūḷe Biyyaḷ . . . .
2. Poletāḷvana maga Bhuvanāditya . . . .

Translation.

Be it well. Biyyaḷ, the concubine of śrī Permmāḍi . . . . Bhuvanāditya son of Poletāḷva . . . .

Note.

This is a second fragmentary vīragal which had been built into the ceiling of the Kailāsēśvara temple. It was also removed and kept by the side of the temple. The characters of the inscription and the name Poletāḷva found in it suggest that the record belongs to the same period as the previous inscription (No. 2). Since a portion of it is broken and lost, it is incomplete.

The inscription mentions a concubine by name Biyyaḷ of one śrī Permāḍi. This Permāḍi seems to be Mārasinga, the Gaṅga ruler, because Poletāḷva mentioned in this inscription is also mentioned in the previous one, along with Panchala-dēva who was a subordinate of Mārasinga. Poletāḷva might have been an officer under him. His son Bhuvanāditya appears to have been the hero who died in the battle. Biyyaḷ might have caused the stone to be set up in his memory.

Bhuvanāditya might have also fought against Taila's army in the battle mentioned in the previous inscription (No. 2). This war took place in about 973 A.D., most probably in the Gaṅga kingdom. During this period, Mārasinga was ruling in Talakāḍ.

As the vīragals of Poletāḷva's house-servant and son are found at Maḷūr, it might have been their birth place.

4.

At Maḷūr, on the pedestal of the processional image of the Appramēya temple.

ಮಳೂರು ಅಪ್ರಮೇಯ ದೇವಸ್ಥಾನದ ಉತ್ಸವವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ

1. ಸಮೆ ತುಕು ರಾಮನ ರಾಚಂನ್ನ ವರದಪ್ಪಗಾರು ನಿತ್ಯಶೇವಾ

Note.

This short inscription in the Telugu language, on the pedestal of the processional image of the Apramēya temple at Maḷūr records the presentation of the abovementioned

image to the temple by Same Tuku Rāmana (? mistake for Sameya Kumāra or Tukā Rāma, a śāttada Vaishṇava: or Śātāṇi), Rāchamna and Varadappa.

No date is given. The characters appear to belong to about the 18th century A.D.

5.

Aprameya temple—On wall above the Vishvaksêna image, at the north-western corner of the navaranga.

ಅದೇ ಅಪ್ರಮೇಯ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಪಶ್ಚಿಮ ದಿಕ್ಕಿನಲ್ಲಿ ವಿಷ್ವಕ್ಸೇನ ವಿಗ್ರಹದ ಮೇಲೆ ಗೋಡೆಯಲ್ಲಿ ಬರೆದಿರುವುದು.

1. . த . லைக்கு நடுவுள்பட்ட .
2. கு நோக்கி பொந் வாய்க்காலு
3. மேற்க்கும் தெந்பாற்கெல்
4. . மேல் பாற்கெல்லை மும்மு
5. பராந் விட்டகுழி ௪௰ தும்வுட்ப .
6. ரந் வாய்க் காலுக்கு வடக்கு .
7. ரற்பாற்கெல்லைக்கு நடுவு

Transliteration.

1. . . ta . laikku naḍuvuḷpaṭṭa
2. ku nokki ponvāykkālu
3. mēṟkkum tenpāṟkel
4. . mēḷpāṟkellai mummu
5. parān viṭṭa kuḻi 40 tum vuṭpa .
6. ran vāykālukku vaḍakku .
7. raṟpāṟkellaikku naḍuvu

Note.

Numbers 4 to 23 are fragmentary Tamil inscriptions which are found in the Aprameya and Kailāsēśvara temples at Maḷūr and in the temples and tank at Kūḍalūr. Of a number of fragmentary stones found there, only those which give some meaning and which contain some historical events, are published here. Many of these inscriptions belong to the Chōḷa period.

When the ancient Chōḷa temples were renovated from time to time, either the order of the stones was changed or several stones were removed and used elsewhere. Thus the stones bearing the inscriptions have been used upside down while building the walls of the mahādvāra of the temple and the steps of the tank at the place. This evidently is due to uneducated workers who knew nothing about the inscriptions. So far as the Kailāsēśvara temple at Maḷūr is concerned, it may be stated that during its recent renovation, the inscription stones have been put in the order in which they were recorded during the first survey by Mr. B. L. Rice.

No. 5 is a fragmentary inscription probably belonging to the reign of the Chōla king Rājēndra Chōḷa I (early part of the 11th century). It gives details of the boundaries of some land granted perhaps to the Aprameyasvāmi temple at Maḷūr. The extent of the land granted is stated to be 40 kuḻis.

6.

On a fragmentary stone in the pavement near the southern door of the navaraṅga at the same temple.

ಅದೇ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ಬಾಗಿಲ ಬಳಿ ನೆಲಕ್ಕೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

1. . . . . . மழவூராந ராஜேந்த்ரஸிं
2. . . . . . மஹாஸபையோம்
3. . . . . யிலி
4. . . . . . கள் ...... கற்செய்யி . . .

Transliteration.

1. . . . . . Maḻavūrāna Rājēndra-sim
2. . . . . . mahāsabhaiyōm
3. . . . . yili
4. . . . . . kaḷ . . . kaṟcheyyi . . .

Note.

This is also a very fragmentary record. It refers to the gift of some land made by the members of the mahāsabhai of Maḷavūr *alias* Rājēndra-simha-chaturvēdi-maṅgalam.

The record may belong to about the 11th century A.D. as the previous one.

7.

On another fragmentary stone in the pavement immediately to the right of the outer entrance of the navaraṅga.

ಅದೇ ಅಪ್ರಮೇಯ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಹೊರಬಾಗಿಲ ಬಳಿ ನೆಲಕ್ಕೆ ಹಾಸಿರುವ ಕಲ್ಲು.

1. ஸ்வஸ்தி ஸ்ரீ உடையார் . . .
2. . . . ஸலி . . . கு . . .
3. . . . க . . . . ளும் . . . .
4. . . . இவ . . . .
5. . . . .
6. . . . மு . . . . க . . .
7. . . . சங்கத்தக்கு
8. . . . காலுக்கு . . . .

Transliteration.

1. svasti śrī uḍaiyār . . . .
2. . . . . . sali . . . . . ku . . . .
3. . . . . . ka . . . . . ḷuṃ . . . .
4. . . . . . iva . . . . . .
5. . . . .
6. . . . . . mu . . . . . ka . . . .
7. . . . . . śaṅgattukku . . . . .
8. . . . . . . kālukku . . . . .

Note.

This is also very fragmentary. It refers to some Chōḷa king whose name is lost. The word *sangha* (*śangha*) is used in line 7 of the record and indicates some grant made to the *sangha* or assembly of the village Maḷūr.

8.

On the west wall of the sukhanāsi of the same temple.
ಅದೇ ದೇವಸ್ಥಾನದ ಸುಖನಾಸಿಯ ಪಶ್ಚಿಮ ದಿಕ್ಕಿನ ಗೋಡೆ ಮೇಲೆ.

1. ர பிள்ளைகள் அப்பிரமேய நம்பி . . . .
2. கூடி மகந் ஹாரஆசி நிலாண்ட . . . .
3. ாளி கூயலச்செறுவிக்கு கிழககும் வ . . . .
4. றுக்கும் . லவாய் மறிவாய்க்கா . . . . . .
5. பாற்க்கெல்லை இவந் நிலத்துக்கு . . . . .
6. ருங் கோலால் குழி . . இந்நூறும் . . . . .
7. ற்றுக்கு இத்தோம் இந்த அப்பிரமே . . . .
8. ற்க்க . . . . .

Transliteration.

1. ra piḷḷaikaḷ Appiramēya nambi . . .
2. kuḍimakan Bhāradvāji Nīlāṇḍa . . .
3. ḷi kūyalachcheṟuvikku kiḻakkuṃ va . .
4. ṟukkuṃ ḷavāy maṟivāykkā . . . . .
5. pāṟkkellai ivan nilattukku . . . . .
6. ruṅ kōlāl kuḻi . . innūṟuṃ . . . . .
7. ṟṟukku ittōm inda Appiramē . . . .
8. ṟkka. . . . .

Note.

This seems to record the grant of some land measuring 200 *kulis* for some service to the god Aprameya perumāḷ of Maḷūr by Aprameyanambi and others. The boundaries of the land are given. But the record is mostly fragmentary.

No date is given. The record may belong to the same date as the previous ones, namely, 11th century A.D.

9.

Kailâsêśvara temple at Maḷūr: On a fragmentary stone lying at a distance of about 15 feet to the west of the temple well.
ಅದೇ ಗ್ರಾಮದ ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಸೇದುವ ಭಾವಿಗೆ 15 ಅಡಿ ದೂರದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

1. டலேஸ்வர ஜகதேகமல்ல
2. . . . . த்தாடும் தேவற்க்கு அமுதுபடிக்கு
3. . . . . க்காலுக்கு கிழக்கும் வடபாற்க்கெ
4. . . . .

Transliteration.

1. ḍalēśvara Jagadêkamalla
2. . . . . ttāḍuṃ dēvaṟkku amudupaḍikku
3. . . . . kkālukku kiḷakkuṃ vaḍapāṟkke
4. . . . .

. ote.

This is a fragmentary inscription and seems to belong to a Hoysaḷa king (name lost) who had the titles Mahāmaṇḍalēśvara and Jagadēkamalla. Among the Hoysaḷa kings Narasimha I had these titles. It records a grant of some land for the service of food offerings of the god Kūttāḍundēvar (most probably Kailāsēśvara temple).

The characters seem to belong to about the 12th century A.D.

10.

On the lower section of the south-west wall of the navaraṅga.
ಅದೇ ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಪಶ್ಚಿಮದಿಕ್ಕಿನ ದಕ್ಷಿಣಭಾಗದ ಕೆಳಗಡೆ.

1. பதும் நந்தந ஸம்ம . ஸரத்து ஆட்டி மாஸ முதல் அந்நாடு பொந்நிரண்டு பண

Transliteration.

1. patuṃ Nandana sammasarattu Āṭṭi māsamudal annādu ponniraṇḍu paṇa.

Note.

This is also a fragmentary record. It registers a grant of 2 haṇas for some services in a temple on the 8th day of Āḍimāsa in the cyclic year Nandana. No other details are available.

The characters seem to belong to about the 13th century A.D.

11.

Another fragmentary inscription (upside down) at the bottom of the south-west outer wall of the navaranga.

ಅದೇ ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಹೊರಭಾಗದ ಗೋಡೆಯ ಕೆಳಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ழலைநாட்டு மழவூரான ரா . ந்த்ர சிங்கச்சது

Transliteration.

1. ḻalaināṭṭu Maḻavūrāna Rā . . . . ndra śiṅkachchatu

Note.

This is also a fragmentary inscription. It merely names the village Maḻavūr *alias* Rājēndrasiṁhachchaturvēdimangalam situated in Kiḻalaināḍ.

12.

A fragmentary inscription (upside down) on the north wall of the same temple, north-east top corner.

ಅದೇ ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದ ಉತ್ತರ ಭಾಗದ ಈಶಾನ್ಯ ಮೂಲೆಯಲ್ಲಿ ತಲಕೆಳಕಾಗಿ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

1. . . . . . . ம . . . . . த்து . . . .
2. க்கு ஒன்றுக்கும் ங ௩ ம கச்சாநம் மூன்றுக்கும்
3. லாக முடையாரும் யிருவரும் எரி

Transliteration.

1. . . . . . . ma . . . . . ttu . . . .
2. kku onṟukkuṃ ga 3 m kachchānaṃ mūnṟu kkuṃ
3. lāka muḍaiyāruṃ yiruvaruṃ eri

Note.

This fragmentary inscription records the grant of 3 kachchāṇams (or gadyāṇas) by some persons probably for the illumination in the same temple.

13.

A fragmentary inscription on a basement stone in the front verandah of the same temple.

ಅದೇ ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ ತಳಪಾದಿ ಕಲ್ಲನಲ್ಲಿ.

1. யருவ . ச . மதாந் பத்தின
2. . வா நள எழுத்து இப்படி

Transliteration.

1. Yaruva . . . sa . . . matān pattina
2. . vā naḷa eḻuttu ippaḍi

Note.

This fragmentary record gives merely the name of a signatory to a grant. But the name is broken and lost.

14.

On a basement stone set upside down in the north-east angle of the Kailāsēśvara temple.

ಅದೇ ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಈಶಾನ್ಯ ಮೂಲೆಯಲ್ಲಿ ತಲ ಕೆಳಕಾಗಿ ಹಾಕಿರುವ ತಳಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ.

1. லை ச்சங்கதிர் வேலைத்தொல் பெருங்காவல் ப்பலப
2. ப்பேதி மங்கலத்து ஸபையோம் அப்பிரமேயவிண்
3. . ம் கொல்லை நிலம் ஒருபங்கினுக்கு வந்த நிலம் இரு
4. ண்ணைக்கு நிசதம் பெழுதிரண்டு விளக்கினுக்கு எண்ணை
5. . த்தார் . குருதறனெ முதலாக ஸமஸ்த பாவங்கள் ெ

(ಈ ಶಾಸನದ ಮೊದಲನೆಯ ಭಾಗವು ಅಮ್ಮ ನವರಗುಡಿ ಹಿಂಭಾಗದಲ್ಲಿದೆ.)

Transliteration.

1. lai śaṅkatir vēlai ttol peruṅkāval ppalapa
2. ppētīmaṅkalattu sabhaiyōṃ Appiramēya viṇ
3. . ṃ kollai nilaṃ orupaṅkinukku vanda nilaṃ iru
4. ṇṇaikku niśataṃ peḷudiraṇḍu viḷakki nukku eṇṇai
5. . ttār . kurutaṟane mudalāka samasta pāpaṅkaḷ

Note.

This forms one of the fragments of an inscription which had been originally carved on the basement stones of the Aprамēya temple. The slab on which this fragment is written must have been taken from that temple and used for the repairs of the basement of the Kailāsēśvara temple at the same place. The fragment seems to be the continuation of No. 234 of the Bangalore Supplementary volume. (Ep. Car.)

The record contains a very small portion of the historical introduction to the reign of the Chōḷa king Rājēndra Chōḷa I found usually in his inscriptions. It registers the grant of some land for purchasing oil to light two lamps every day before the god Apramēya in the Apramēya-viṇṇagar (at Maḷūr). The grant is said to have been made by the *sabhaiyōr* (members of the assembly) of Nārasimhachaturvēdi mangalam from out of the lands belonging to them.

No date is given. But the record belongs to the reign of the Chōḷa king Rājēndrachola I.

15.

On the north basement of the Kailāsēśvara temple.

ಅದೇ ಕೈಲಾಸೇಶ್ವರ ದೇವಸ್ಥಾನದ ಉತ್ತರ ದಿಕ್ಕಿನ ತಳಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ

1. ரை ஒரு திருநந்தாவிளக்கு நிற்பதாக நாங் குடுத்
2. காடியாளுமாக இரக்ஷை
1. டையாங் ஆழ்வாங் பிச்சநெந முடிகொண்ட சோழமண்ட
2. பொங் மூறிற் பொலியூட்டுக்கைக்கொண்டே.

Transliteration

1. rai oru tirunandāviḷakku niṟpadāka nāṅ kuḍut[to]
2. kāḍiyāḷumāka irakshai
1. ḍaiyān āḻvān Pichchanena Muḍikoṇḍachōḷamaṇḍa
2. pon mūṟiṟ poliyuṭṭukkaikkoṇḍe

Note.

This is also a fragmentary inscription and records the grant of a sum of 3 pons by a person named Pichchan whose full name is partly lost. The interest on the amount was to be used for a perpetual lamp in the temple (of Kailāsēśvara).

No date is given.

16.

On the easternmost beam of the north wall of the navaraṅga of the Śrī Gōpālakṛishṇa temple at Chickmaḷūr.

ಚಿಕ್ಕಮಳೂರು ಗ್ರಾಮದ ಗೋಪಾಲಕೃಷ್ಣ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಉತ್ತರ ದಿಕ್ಕಿನ ಗೋಡೆಮೇಲೆ.

1. ஸ்வஸ்தி ஸ்ரீ மழவூர் உடயருக்கு மநெசெகாலுடை
2. யான் மளூராண்டை . . செட்டியர் மகன் சிங்கண்ணன் ெ
3. செய்வித்த அறை

Transliteration.

1. svasti śrī Maḻavūr uḍayarukku Maneśekāl uḍai
2. yān Maḷūrāṇḍai . . . śeṭṭiyar magan . . . Śiṅgaṇṇan
3. śeyvitta aṟai

Note.

This inscription records the construction of the hall (navaraṅga in the Gōpālakṛishṇa temple) at Maḻavūr by Śingaṇṇan, son of Maneśekal-udaiyān Maḷūrāṇḍai . . śeṭṭi. No date is given.

17.

In the verandah of Chellamma temple—opposite to Kūḍalūr tank.

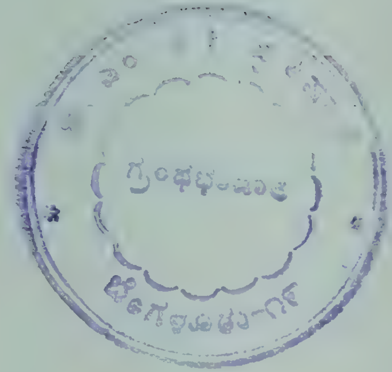
ಕೂಡಲೂರು ಗ್ರಾಮದ ಚೆಲ್ಲಮ್ಮನ ದೇವಸ್ಥಾನದ ವರಾಂಡದಲ್ಲಿ ಬದ್ದಿರುವ ಕಲ್ಲು.

1. ஸ்வஸ்தி ஸ்ரீ முடிகொ
2. ண்ட சோழமண்
3. லத்து . செந்தி
4. சோழவளநாட்டு
5. க்கிழலை நாட்டுக்
6. கூடலூராந ராச

7. ராசச்சதுற்வேதி
8. மங்கலத்து அக
9. த . . . . . . உடைய
10. மஹாதேவற்கு ஶி
11. கரணத்து உடை
12. டயார் . . . . .
13. . . . .

Transliteration.

1. svasti śrī Muḍiko-
2. ṇḍa Chōḻaman[da]
3. ìattu śenti
4. śōḻavaḷanāṭṭu
5. kkiḻalai-nāṭṭu k-
6. Kūḍalūrāna Rāja-
7. rājachchaturvēti-
8. mankalattu Aka-
9. ta . . . . . . uḍaiya-
10. mahā-dēvaṟku Śī-
11. karaṇattu u
12. daiyār . . . . .
13. . . . .



Note.

This records some grant made by an officer of accounts (śīkaraṇam), not named, for the services of the god Agata . . . . uḍaiyā- mahādēvar at the village Kūḍalūr *alias* Rājarājachaturvēdimangala situated in Muḍigoṇḍaśōḻamaṇḍala and . . . . Sendi-śōḻavaḷanāṭṭu and Kiḻalainādṭu. Some letters in lines 9 and 12, are lost and line 13 is compeletely effaced.

No date is given.

18.

On a step to the north side of Kûḍalûr tank—3rd stone from the east.

ಕೂಡಲೂರು ಕೊಳದ ಸೋಪಾನಕ್ಕೆ ಹಾಕಿರುವ ದೇವಸ್ಥಾನದ ತಳಪಾದಿಕಲ್ಲು.

1. லை நாட்டு க்கூடலூராந
2. ங்காருடையார் மகந் செம்பொ
3. தாகவிட்டேந்

Transliteration.

1. laināṭṭu Kūḍalūrāna . . . .
2. ṅkāruḍaiyār makan Śempo . . . .
3. tāka viṭṭen

Note.

This record is very fragmentary. It seems to register some grant by a person named Sempo . . . son of . . . ṅkār uḍaiyār at Kûḍalur in [Kiḻa] laināṭṭu.

No date is given.

19.

On the 4th stone from the east at the same place.

ಅದೇ ಕೂಡಲೂರು ಕೊಳದ ಸೋಪಾನಕ್ಕೆ ಹಾಕಿರುವ ಮತ್ತೊಂದು ಕಲ್ಲು.

1. ஸ்வஸ்தி ஸ்ரீ முடிகொண்ட சோழமண்டலத்து ரா
2. ராந ராஜராஜ சதுர்வேதி வங்கலத்து உடையார்
3. உடையாண்டாநெந சந்திவிளக்குக்கு இட்ட ம

Transliteration.

1. svasti śrī Muḍikoṇḍa Śōḻamaṇḍalaṭṭu Rā . . . . .
2. rāna Rājarāja śaturvēdimaṅgalattu Uḍaiyār

. Uḍaiyāṇḍānena śandiviḷakku iṭṭa ga

Note.

This is also fragmentary. It records a grant of money for *sandiviḷakku* (lamp to be lighted during the twilights, morning and evening) by a person named Uḍaiyā ṇḍān for the god.

No date is given.

20.

2nd stone from the south-western side of the same pond.

The inscription is upside down.

ಅದೇ ಕೂಡಲೂರು ಕೊಳದ ಸೋಪಾನದ ಪಶ್ಚಿಮ ದಿಕ್ಕಿನಲ್ಲಿ ಮೆಟ್ಟಿಲಗೆ ಹಾಕಿರುವ ಕಲ್ಲು.

1. ண் ஸ்ரீ மாஹேஸ்வரர் ரக்ஷை

Transliteration.

1. ṇ śrī Māhēśvarar rakshai

Note.

This fragmentary inscription merely contains the last two words of a grant 'māhēśvarar rakshai' meaning the protection of the Māhēśvaras (Śaiva inhabitants). The details of the grant are lost.

21.

3rd inscription stone from the east.

ಅದೇ ಕೂಡಲೂರು ಕೊಳದ ಮೆಟ್ಟಿಲಗೆ ಹಾಕಿರುವ ಕಲ್ಲು.

1. லமாண்டி நாயக்கநும் இ . . . சாத்தய நாயக்கநும்
2. ம் உடைய மஹாதேவற்கு . . . .

Transliteration.

1. ḻamāṇḍi nāyakkanuṃi . . . śāttaya nāyakkanuṃ
2. ṃ uḍaiya Mahādēvaṟku

Note.

This record is also very fragmentary and registers some grant to the god Mahādēvar by certain persons named . . . ḻamāṇḍināyaka and . . . śāttaya Nāyaka . . .

No date is given.

22.

On a stone built into the platform in front of Śrī Rāma temple at Kūḍalūr.

ಅದೇ ಕೂಡಲೂರು ರಾಮದೇವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ಜಗತಿಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

1. ஸ்வஸ்தி ஸ்ரீ ஸமஸ்த
2. ர த்வாராவதி புர
3. ளுகண்டகண்ட
4. ங்க ப்ரதாபச்ச
5. கண்டீரவ மகராஜ
6. வத்தி போச
7. வஸுஸம்வ
8. ற்ற பூசத்து

Transliteration.

1. svasti śrī samasta . . . .
2. ra Tvārāvati-pura . . . .
3. ḷu gaṇḍa gaṇḍa
4. ṅka pradāpa chcha . . .
5. kanṭhīrava Makarāja
6. vatti Pośa
7. vasu saṃva
8. ṟṟa Pūśattu

Note.

This fragmentary inscription contains some titles of the Hoysaḷa kings and names the year of the record (Viśvāvasu) and the constellation Pūśa.

23.

Another fragmentary inscription to the east of Chennapaṭṇa No. 271 on the south wall of the Arkēśvara temple.

ಮಳೂರು ಪಟ್ಟಣದ ಅರ್ಕೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣದಿಕ್ಕಿನ ಗೋಡೆಯಲ್ಲಿ ಚೆನ್ನಪಟ್ಟಣ 271ನೆಯ ಶಾಸನದ ಪೂರ್ವಕಡೆ.

1. ஞ்சை நாற்பாலெல்லையும் துந்முகி ஸ . . . சம்முதலாக மூன்று ஸம்வத்ஸரம் ஏரி விளையா
2. மையால் அமுதுபடிக்கு இவர் பக்கல் வாங்கிந மகா . . . வறுபது பொந்நுக்கு வற்பத்தியிலாமையால் இந்நிலம்
3. ஶிவப்ராஹ்மணக்காணியாகக் குடுத்தோம் இந்நிலத்தில் நிசதம் குருணி அரிசி செலுத்தக்கடவதாகவும் இந்நில

4. ம் அற்சநா பெருக்கக்காணியாக உதகபூர்வம் பண்ணிக்குடுத்தோம் இக்காயிலில் ஸ்தானபதிகளோம் ஸ்தானப

5. திகள் மூவற்குமாக ஸாஸனம் எழுதினேந் கோமாளியாண்டாரான மயநாண்டாநெந எழுத்து ஸ்ரீ:

Transliteration.

1. ñjai nārpāl ellaiyuṃ Dunmuki-sa . . . śam mudalāga mūnu sammatścharaṃ ēri viḷaiyā

2. maiyāi amudupaḍikku ivar pakkal vāngina ga kā (?) . . . . vaṟupadu ponnukku varpatti yilāmaiyāl in-nilaṃ

3. Śiva-brāhmaṇa-kkāṇiyāga kkuḍuttōm in-nilattil niśataṃ kuruṇi ariśi śeluttakkaḍa-vadāgaōuṃ in-nila-

4. ṃ aṟchanā-perukka-kkāṇiyāga udhaka-pūrvaṃ paṇṇi kkuḍuttōm ik-kōyilil sthāānāpati-gaḷōm sthānāpa-

5. tigaḷ mūvaṟkum āga sāsanam eḻudinēn kōmāḷiyāṇḍāran Mayanāṇḍan ena eḻuttu śrīh

Note.

This fragmentary inscription seems to record the purchase of some land from some person for the service and food offerings in a Śiva temple (probably the Arkēśvara temple of Maḷūr) for the price of 60 gadyāṇas. It is stated in the record that as there was no yield of wet crops from the land for three years since Durmati and no return was received for the money paid, the land was granted as Śivabrāhmaṇakkāṇi (present of land for a Śiva Brāhmana) and Archanāperukkakkāṇi (grant of land for services in a temple) on condition that the donee had to make an offering of one *kuruni* of rice every day for the god. This grant was made by the three *sthānapatis* of the temple with pouring of water. The śâsana embodying this grant was written on behalf of the *sthānapatis* by Kōmāḷiyāṇḍān Mayanāṇḍān.

24.

On a stone of the well to the north of the Gōpālakṛishṇa temple at Honganūr Kasaba hobli, Chennapaṭṇa Taluk.

ಚನ್ನಪಟ್ಟಣ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಹೊಂಗನೂರು ಶ್ರಿ ಗೋಪಾಲಕೃಷ್ಣ ದೇವಸ್ಥಾನದ ಉತ್ತರ ಕಡೆ ಬಾವಿಗೆ ಹಾಕಿರುವ ಕಲ್ಲು.

(ಯಾವುದೋ ದೇವಸ್ಥಾನದ ತಳಪಾದಿ ಕಲ್ಲಿನ ಒಂದು ತುಂಡು)

ಎಡಭಾಗ

1. ರಕೇಸರಿಪ

2. ಟಲೆನಾಡಪುಙ್ಗ

3. ಡುವಗೆಸೆಯ್ದಿನ್ದೆ

ಬಲಭಾಗ

1. ನರಾಯರಾಯ ಪಾಣ್ಡು ನಾಡ ಹವಿಯೂರ್ನಾಡ.
2. ಆಱುಪಳ್ಳಮುಂ ಮತ್ತಮಿಲ್ಲಿಯ ಶ್ರೀ ಕೃಷ್ಣದೇವ
3. ನಿಮ್ಮರ್ಗ್ಗಣ್ಣೆರಡು ಖಣ್ಡುಗಮುಂ ಮತ್ತಮಿಯೂರಪೊಲಯಕ್ರಮಯಿ

Note.

This fragmentary inscription stone is placed on the well of the Gopālakrishṇasvāmi temple at Honganūr. It appears to be the basement stone of some temple. It is about 3 feet long and a foot broad. There is another fragmentary stone to the south of the Ānjanēya temple at the same place which also appears to be a basement stone. It is published as Channapaṭṇa 43 in E. C. IX. It would have been very useful if the other fragments were also found. From the characters of the present inscription and the titles found in it we can definitely say that the record belongs to the Chōḷas. The date of this inscription might be the same as that of Cp. 43, *i.e.*, about 1020 A. D.

The important temples at Maḷūr, Kūḍalūr and Maḷūrpaṭṇa were constructed by Chōḷa princes. During the Chōḷa period some Chōḷa Viceroy seems to have been ruling in these parts. He might have constructed both the Śaiva and Vaishṇava temples in these parts and made grants to them. At Ḥonganūr also some Kṛishṇa temple seems to have been constructed at that time. The word Śrīkrishṇadēva applies to the god and some grants are made to that god.

The present Gōpālakṛishṇa temple at Honganūr is a later construction. Probably it was built at a later date on the spot where the old Krishṇa temple of the Chōḷa period stood. Some basement stones of some temple belonging to the Chōḷa period are found in the village. One of them bears the inscription (Cp. 43) which appears to be the beginning of a larger inscription and mentions the titles of a Chōḷa king. The present record appears to be the last portion of an inscription mentioning some grant.

At the beginning of the present inscription is found . . ra kēsari pa . . . This seems to be "Kōparakēsaripanmarānā" which is a title applied to Rājēndra Chōḷa. Since a number of Rājēndra Chōḷa's inscriptions are found around the village, the present record also may belong to his reign.

The place mentioned in the record seems to be [Ki] ḷale nāḍa Puṅga . . Kiḷalenāḍu is also referred to in the inscription Channapaṭṇa 86. This Kiḷale-nāḍu forms the present Channapaṭṇa taluk and its neighbourhood. 'Puṅga . . ' might be Punganūr, the present Honganūru.

Two khaṇḍugas of land, etc., are stated to have been granted to the god Kṛisṇadēva. The meaning of the lines here is not clear. Probably some money obtained from some tax (*? pole*) might have also been granted to the god.

It is thus possible for us to conclude that the Chōḷas originally constructed the Krishṇadēva temple and made grants to it. This record further shows that though

25.

he Chōḷas were ardent Śaivaites, they were also tolerant of Vaishṇavism.

At Honganūr, Channapaṭṇa Taluk, below the Sāntinātha image built into the platform of the trident stone of the Lakshmīdēvi temple.

ಆದೇ ಹೊಂಗನೂರು ಗ್ರಾಮದ ಲಕ್ಷ್ಮೀದೇವಿ ದೇವಸ್ಥಾನದ ತ್ರಿಶೂಲದ ಕಲ್ಲಿನ ಕಟ್ಟೆಗೆ ಸೇರಿಸಿದ್ದ ಜಿನಬಿಂಬದ ಕೆಳಗಡೆ ಬರೆದಿರುವುದು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಮೂಲಸಂಘ ಶ್ರೀಕ್ರಾಣ್ವದ ಶ್ರೀಸಕಳಚಂದ್ರಭಟ್ಟಾ
2. ರಕದೇವ ಸಿಶ್ಯರು ಮಾಧವಚಂದ್ರದೇವರ ಗುಡ್ಡುಗಳು
3. ಉಭಯನಾನಾದೇಸಿಗಳು ಮಾಡಿಸಿದ ಹೊಂಗನೂರ ಶಾ
4. ನ್ತಿನಾಥದೇವರ ಜೋಗವಡ್ಡಿಗೆಯ ಬಸದಿ ಮಂಗ್ಗಳ ಮಹಾ

Transliteration.

1. svasti śrī mūla-saṃgha śrī Krāṇvada śrī Sakaḷachaṃdra-bhaṭṭā-
2. raka dēva siśyaru Mādhavachaṃdra dēvara guḍḍugaḷu
3. Ubhaya nānā dēsigaḷu māḍisida Hoṃganūra Śā-
4. ntinātha-dēvara Jōgavaḍḍigeya basadi maṃggaḷa mahā

Translation.

Be it well. The basadi of Jōgavaḍḍige of the god Sāntinātha at Honganūr constructed by the Ubhaya-Nānādēsis, (merchants) who are the disciples of Mādhava-chandradēva, pupil of śrī Sakaḷachaṃdra-bhaṭṭārakadēva of Mūlasaṃgha and śrī Krāṇva. Good fortune.

Note.

This record is engraved on the pedestal of the Śāntinātha image. The characters seem to belong to about the 13th century A.D. The inscription records the construction of the basti of the Jōgavaḍḍige of the god Śāntinātha by the Ubhayanānādēśis (merchants), the disciples of Mādhavachandrabhaṭṭāraka, the pupil of Sakaḷachandra-bhaṭṭāraka, belonging to the Mūlasangha and Srī Krāṇva (same as the Kāṇūrgaṇa) of that place.

The Jaina image is broken and has been built into the platform of the trident by the side of the Lakshmī temple.

26.

On a stone in the backyard of Mūgīreguaḍa's house at Suḷḷēri, Virūpākshapura Hobli, Channapaṭṇa Taluk.

ಚನ್ನಪಟ್ಟಣ ತಾಲ್ಲೂಕು ವಿರೂಪಾಕ್ಷಪುರದ ಹೋಬಳಿ ಸುಳ್ಳೇರಿ ಗ್ರಾಮದ ಜವರೇಗೌಡನ ಮಗ ಮೂಗೀರೇಗೌಡನ ಮನೆಯ ಹಿತ್ತಿಲಲ್ಲಿರುವ ಕಲ್ಲು (ಮೇಲ್ಭಾಗ ಒಡದುಹೋಗಿದೆ).

. . . .

1. . . . . ಯಣಡುವಟ್ಟನಿ . . ಯ . . . .

2. . . . . ಹೊಗೆದೆಱೆ ಮಗ್ಗದೆಱೆ ಆಡುದೆಱೆ ಕೂಳು ಖಾಣ ಕಳುಕು ಬೆದ್ದ . . .
3. . . . ಲ್ಲರೆ ಮುಖ್ಯವಾದ ಎಲ್ಲಾ ಕಿಱುಕುಳಂಗಳು ಎಂದೆಂದಿಂಗೆವೂ ಮಾ . . .
4. ವೆಂದೂ ಆ ಚಿಕ್ಕಗಂಗವಾಡಿನಾಡ ಅಧಿಕಾರಿಗಳು ಆ ಹಳಿಗ
5. ಳಲಿ ಎಂದೆಂದಿಂಗೆವೂ ಹೋಗದಂತಾಗಿವೂ ಮುನ್ನಧಾರೆಯನೆಱ
6. ಕೊಟ್ಟ ಅಭಯಪತ್ರದ ಮರಿಯಾದೆಯಲು ಆ ನಾರಸಿಂಹ . . .
7. ವರಸರು ಆ ಮಹಾಜನಂಗಳಿಗೆ ಕಾರುಣ್ಯಂಮಾಡಿ ಬರಸಿ
8. . . . ಟ ಷಿಲಾಶಾಸನ॥ ಇ ಮರಿಯಾದೆಯಲು ಸೊಬ್ಬಣಬನವೆ ಪಂಡಿ
9. . . . ಹಳ್ಳಿ ಹಳ್ಳವೂ ತಿಂಗಳಮಂನ್ನೆಯ ನಿಬಂಧಿಮುಂತಾದ ಎಲ್ಲಾ ಕಿಱುಕು
10. . . . . ಳನು ಆ ಎಲ್ಲಾ ಹಳ್ಳಿಗಳಿಗೆವೂ ಎಂದೆಂದಿಂಗೆವೂ ಮಾಂನ್ಯವೆಂ
11. ನಾರಸಿಂಹದೇವರಸರು ಆ ಚಿಕ್ಕ ಸೋಮನಾಥಪುರದ [ಮ]ಹಾ ಜನಂ
12. [ಗಳಿಗೆ]ಕಾರುಣ್ಯಂಮಾಡಿ ದಾನವಾಗಿಧಾರೆಯನೆಱದರು ಇಂತಪ್ಪು
13. . . . . . ಹ ದೇವರಸರ ಶ್ರೀಹಸ್ತದೊಪ್ಪಮಲಪರಳುಗಂಡ ಶ್ರೀ
14. . . . . ನಂವಾಪಿದಾನಾಶ್ರೇಯೋನುಪಾಲನಂ।ದಾನಾತ್ಸ್ವರ್ಗಮ
15. , ... ಚ್ಯುತಂಪದಂ॥ಸ್ವದತಾಂ ಪರದತಾಂವಾ ಯೋಹ
16. . . . . ಷಷ್ಟಿರ್ವರುಷಸಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ॥
17. . . . . ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ ಭವಬ್ಧಿಃ।ಸರ್ವಾ
18. . . . . ಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ॥ಮಂಗಳಮಹಾಶ್ರೀ

Transliteration.

. . . .

1. . . . yaṇa ḍuvaṭṭani . . ya . . . . .
2. . . . hogedeṟe maggadeṟe āḍudeṟe kūḷu khāṇa kaḷuku bedda . . .
3. . . . llare mukhyavāda ellā kiṟukuḷaṃgaḷu eṃdeṃdiṃgevū mā . .
4. veṃdū ā Chikkagaṃgavāḍināḍa adhikārigaḷu ā haḷiga
5. ḷali eṃdeṃdiṃgevū hōgadaṃtāgivū munna dhāreyan eṟa
6. koṭṭa abhaya-patrada mariyādeyalu ā Nārasiṃha . . .
7. varasaru ā mahājanaṃgaḷige kāruṇyaṃ māḍi barasi
8. . . . . . . ṭa shilā śāśana ‖ i mariyādeyalu sobbaṇa banave paṃḍi
9. . . haḷḷi haḷḷavū tiṃgaḷa maṃnneya nibaṃdhi muṃtāda ellā kiṟuku
10. . . . . ḷanu ā ellā haḷḷigaḷigevū eṃdeṃdiṃgevū māṃnyaveṃ-
11. . . . . Nārasiṃhadēvarasaru ā Chikka Sōmanāthapurada [ma] hājanaṃ
12. . . . . kāruṇyaṃ māḍi dānavāgi dhāreyan eṟadaru iṃtappu
13. . . . . ha dēvarasara śrīhastad oppa Malaparaḷugaṃḍa śrī
14. . . . . . . naṃ Vāpi dānā śrēyōnupālanaṃ । dānāt svargam **a**-
15. . . . . . . chyutaṃ padaṃ ‖ sva datāṃ paradatāṃ Vā yōha
16. . . . . . . shashṭirvarusha sahasrāṇi Vishṭhāyāṃ jāyatē krimi ‖
17. . . . . . . nṛipāṇāṃ kālē kālē pālanīyō bhavabdhiḥ । sarvā
18. . . . . . . bhūyō yāchatē Rāmachaṃdraḥ ‖ maṃgala mahā śrī

Translation.

. . . . with the order of protection that it is free of all taxes like smoke-tax, loom-tax, goat tax, tax on food, khāṇa, kaluku, beddale, (etc.) at all times and also that the officers of Chikkagangavāḍināḍ should not enter those villages, Nārasimhadēvarasa gave the stone śāsana showing favour to the mahājanas. According to this order all those villages are free of all taxes at all times like sobbaṇa (?) hay stack . . . . . . monthly honours, nibandhi, etc. Thus Nārasimhadēvarasa, having favoured the mahājanas of Chikka Sōmanāthapura, made the gift with pouring of water. For this gift Nārasimhadēvārasa's signature—Malaparaḷugaṇḍa śrī . . . .

The usual imprecatory verses at the end. Good fortune.

Note.

The record is fragmentary since the left portion of the slab is broken and lost.

Narasimhadēvarasa, the Hoysaḷa king granted some village to the mahājanas of Chikka Sōmanāthapura free of taxes, like the smoke-tax, loom-tax, goat-tax, khāṇa, etc. While making the gift he also ordered that the officers of Chikka-gangavāḍināḍ should not enter those villages (to collect taxes).

A number of taxes are named here. But what kind of taxes are *khāṇa*, *kaluku and sobbaṇa*, cannot be determined.

In the end there is the signature of Narasimhadēvarasa as Malaparaḷu-gaṇḍa. This signature is used by Ballāḷa II, Sōmēśvara and Narasimha III, the Hoysaḷa rulers and it has been mostly used by Narasimha III. Since parts of the Channa-paṭṇa taluk where the present inscription is found, came under the Hoysaḷa rule during the reign of Sōmēśvara and Narasimha III, the Narasimhadevarasa mentioned in the present epigraph must be Narasimha III. The characters also belong to about the 13th century so that the date might be taken as about 1270 A.D.

27

At the same village, on a vīragal to the left of the Upparige Basavēśvara temple.

ಅದೇ ಸುಳ್ಳೇರಿ ಗ್ರಾಮದ ಉಪ್ಪರಿಗೆ ಬಸವೇಶ್ವರಸ್ವಾಮಿ ಗುಡಿಯ ಎಡಗಡೆ ಇರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 8′ × 3′

1. ಶ್ರೀ ಸೋಮನಾಥ ದೇವರ ಈ ಶಿ
2. ವ ಪುರ ಸರ್ಬ್ಬಮಾನ್ಯ ಶ್ರೀ

Note.

This short inscription records the grant of the village Śivapura to the god Sōmanātha free of all imposts. The village is also known as Sōmanāthapura from

another inscription at the same place. The record is on a vīragal, which contains the figure of a hero with his head severed and held in his hand. Probably it is an instance of self-sacrifice. Such sacrifices in front of the Śiva temples appear to have been common during the Hoysaḷa period. The name of the hero is not mentioned.

The characters appear to belong to the 13th century A. D.

28.

On the Nandikamba in front of the same Upparige Basavēśvara temple.

ಅದೇ ಉಪ್ಪರಿಗೆ ಬಸವೇಶ್ವರಸ್ವಾಮಿ ದೇವಾಲಯದ ಮುಂದೆ ನಿಲ್ಲಿಸಿರುವ ನಂದಿಕಂಬದಲ್ಲಿ,

1. ಶುಭಮಸ್ತು ಸಾಲಿವಾಹನ ಸ
2. ಕ ವರುಷ ೧೪೭೭ನೆಯ ವಿಕ್ರ
3. ಮ ಸಂವತ್ಸರದ ಮಾಗ ಶು ೧೦ ಲು ಕಂ
4. ಪಸಾಗರದ ನಾಗರಸರ ಮಗ ನಗ
5. ರೂರ ಬಸವರಸರು ಬಸವ
6. ರಾಜ ದೇವರಿಗೆ ಸದಾ ಸೇವೆ

Note.

In the Śaka year 1477 Vikrama sam. Māgha śu 10 Nagarūra Basavarasa, son of Nāgarasa of Kampasāgara, presented the above-mentined Nandikamba to the god Basavarāja.

Śaka 1477 is Rākshasa and not Vikrama as mentioned in the record. The lunar year Vikrama was in Ś 1442. If the Śaka year is reckoned, the date would correspond to Tuesday, 21st January 1556 A.D. If the cyclic year is reckoned the date would be Friday, 18th January 1521 A. D. Probably the former is the date mentioned in the inscription.

There is no village of the name of Kampasāgara in the Chennapaṭṇa taluk. Many a time the Vijayanagar rulers re-named the villages after their own names when they granted them. But the original names remained and the new names disappeared. 'Kampasāgara' may have similarly been a new name that disappeared soon after.

Nāgarasa's son Basavarasa was perhaps a private person who granted the Nandikamba to the Upparige Basavēśvara temple.

Devanahalli Taluk.

29.

At the village Jāla in the hobli of Jāla, Dēvanahalli Taluk, on the garuḍagamba in front of the Kēśava temple.

ಜಾಲಗ್ರಾಮದ ಕೇಶವ ದೇವಸ್ಥಾನದ ಗರುಡ ಗಂಬದ ಮೇಲೆ ಬರೆದಿರುವುದು.

1. ವಿರೋಧಿ ಸಂವತ್ಸರದ
2. ಕಾರ್ತಿಕ ಸುದ್ಧ ೧೧ ಗು

3. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಾಲದ ಶ್ರೀ ಚೆ
4. ಂನ್ನ ಕೇಶವನಾಥ ದೇವರಿಂ
5. ಗೆ ಶ್ರೀಮನು ಮಹಾಸಾವಂ
6. ತಾಧಿಪತಿ ಸೊಂಣಿಯ ನಾ
7. ಯಕರ ಕುಮಾರ ಬೈರೆಯ ನಾ
8. ಯಕರು ಮಾಡಿಸಿದ ಗರುಡ
9. ಕಂಭ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ.

Transliteration.

1. Virōdhi-saṃvatsarada
2. Kārttika sudda 10 Gu
3. svasti śrī Jālada śrī Che-
4. ṃnna Kēśavanātha dēvariṃ-
5. ge śrīmanu mahāsāvaṃ-
6. tādhipati Soṃṇiya nā
7. yakara kumāra Baireya nā
8. yakaru māḍisida garuḍa
9. kaṃbha śrī śrī śrī śrī śrī.

Translation.

On Thursday, the 10th lunar day of the bright half of Kārttika in the year Virōdhi:

Be it well. Baireyanāyaka, son of the illustrious mahāsāvaṃtadhipati Soṃṇiya-nāyaka caused the Garuḍakambha to be made for the god Srī Cheṃnnakēśavanātha of Śrī ʃāla.

Note.

This inscription records the setting up of the garuḍagamba by Baireyanāyaka son of the illustrious mahāsāmantādhipati Soṇṇiyanāyaka, in front of the Channa-kēśavanātha temple at Jāla. The date of the record is given as Virōdhi sam. Kārttika śu. 10, Thursday. No Śaka year is given. The characters seem to belong to the beginning of the 15th century. Soṇṇiyanāyaka of this inscription might be the same as the one referred to in E. C. IX, Ht. 31 and 63. He was a general under the Vijayanagar king Harihara II. The date of Ht. 63 is 1412 A.D. The cyclic year Virōdhi nearest to 1412 A.D. was in 1409 A.D. and the date of the record would correspond to 18th October 1409, a Friday but not Thursday as mentioned in the epigraph. Soṇṇiyanāyaka appears to have had two sons : one of them was Hiriyapa (E. C. IX, Ht. 31) and the other Baireyanāyaka mentioned in the present record.

Hosakote Taluk.

30.

On a tripod found in the earth while digging in a field called Budihaḷḷa at Vāgaṭa of Jaḍagēnahaḷḷi Hobli in Hosakōṭe taluk.

Old Kannada Characters.

ಹೊಸಕೋಟೆ ತಾಲ್ಲೂಕು ಜಡಗೇನಹಳ್ಳಿ ಹೋಬಳಿ ವಾಗಟದಲ್ಲಿ ಬೂದಿಹಳ್ಳದಲ್ಲಿ ಮಣ್ಣು ತೆಗೆಯುತ್ತಿದ್ದಾಗ ಸಿಕ್ಕಿದ ಪಂಚಲೋಹದ ಎರಡು ಮುಕ್ಕಾಲು ಪೀಠಗಳಲ್ಲಿ ಒಂದರ ಮೇಲೆ.

ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ.

1. ಶ್ರೀ ನಾಗಮಾರ.

Transliteration.

1. Śrī Nāgamāra.

Note.

Two metallic tripods were found at Vāgaṭa while digging in a field called Būdihaḷḷa. Both of them are now in the Mysore Archæological museum. One of them bears the present inscription. A similar inscribed tripod in the Chennakēśava temple at Bēlūr, granted by Kumāra Lakshmīdhara daṇḍanāyaka, a general under the Hoysaḷa king Baḷḷāḷa II, for the god Chennakēśva, has been noticed in the Annual Report for the year 1940. The present tripod with its inscription happens to be noteworthy since it is the oldest of such tripods so far known.

Unlike the tripod at Bēlūr which is finely ornamented, the present tripod is very plain. On the flat surface of its circular band is the inscription-śrī Nāgamāra. The characters of the inscription seem to belong to the Ganga period. The letter *ra* is written lengthwise and the loop has joined the cross line. The left tail of *ga* is curved up inwards. The characters may, on paleographical grounds, be assigned to the end of the 8th or the early part of the 9th century.

The record merely contains the name- Srī Nāgamāra. Whether he was a king or an ascetic cannot be determined. The attribute 'Śrī' denotes that he must have been an important person. Such tripods are mostly used in temples to keep the vessels used for the god's worship and the practice seems to be very old. The present tripod may have been probably presented by Nāgamāra to some temple or if he were an ascetic, it might have been presented to him by others for use during worship. The fact, however, that the metallic tripod is more than a thousand years old is very interesting.

31.

Peṇṇaūr grant of the Ganga king Durvvinīta of his fourth regnal year found in the possession of Gōkari Channappa at Bisanahalli, Hoskote Taluk [Plate XVII].

ಹೊಸಕೋಟೆ ತಾಲ್ಲೂಕು ಬಿಸನ ಹಳ್ಳಿಯಲ್ಲಿರುವ ಗೋಕರಿ ಚೆನ್ನಪ್ಪನವರ ಬಳಿಯಲ್ಲಿದ್ದು ಅವರಿಂದ ಕೊಂಡು ಕೊಂಡ ಗಂಗದುರ್ವಿನೀತನ ಪೆಣ್ಣಊರಿನ ತಾಮ್ರಶಾಸನ.

ಆರು ಹಲಗೆಗಳು ; ಆನೆ ಮೊಹರು ; ಉಂಗುರ ಸಹ

I B—

1. ಸ್ವಸ್ತಿ ಜಿತಮ್ಭಗವತಾ ಗತಘನಗಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮಜ್ಜಾಹ್ನವೇಯಕುಲಾ
2. ಮಲವ್ಯೋಮಾವಭಾಸನ ಭಾಸ್ಕರಸ್ಯ ಸ್ವಭುಜ ಜವಜಯಜನಿತ ಸುಜನಜನಪದಸ್ಯ
3. ದಾರುಣಾರಿಗಣವಿದಾರಣ ರಣೋಪಲಬ್ಧವ್ರಣವಿಭೂಷಣ ಭೂಷಿತಸ್ಯ ಕಾ
4. ಣ್ವಾಯನಸ ಗೋತ್ರಸ್ಯ ಶ್ರೀಮತ್ಕೊಙ್ಗಣಿಧರ್ಮ್ಮಮಹಾರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತುರನ್ವಾಗ
5. ತಗುಣಯುಕ್ತಸ್ಯ ವಿದ್ಯಾವಿನಯವಿಹಿತ ವೃತ್ತಸ್ಯ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನಮಾ

II A—

6. ತ್ರಾಧಿಗತ ರಾಜ್ಯ ಪ್ರಯೋಜನಸ್ಯ ನಾನಾಶಾಸ್ತ್ರಾರ್ತ್ಥ ಸದ್ಭಾವಾಧಿಗಮ ಪ್ರಣೀತಮತಿವಿಶೇಷ
7. ಸ್ಯ ವಿದ್ವತ್ಕವಿಕಾಞ್ಚನ ನಿಕಷೋಪಲಭೂತಸ್ಯ ವಿಶೇಷತೋಪ್ಯ ನವಶೇಷಸ್ಯ ನೀತಿಶಾ
8. ಸ್ತ್ರಸ್ಯ ವಕ್ತ್ರ ಪ್ರವಕ್ತ್ರ ಕುಶಲಸ್ಯ ಸುವಿಭಕ್ತ ಭಕ್ತ ಭೃತ್ಯಜನಸ್ಯ ದತ್ತಕಸೂತ್ರವೃತ್ತೇ
9. ಪ್ರಣೇತುಃ ಶ್ರೀಮತ್ಮಾಧವಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತೃಪಿತಾಮಹ ಗುಣಯುಕ್ತಸ್ಯ ಅ
10. ನೇಕ ಚತುರ್ದ್ದನ್ತ ಯುದ್ಧಾವಾಪ್ತ ಚತುರುದಧಿ ಸಲಿಲಾಸ್ವಾದಿತ ಯಶಸಃ ಸಮದ

II B—

11. ದ್ವಿರದ ತುರಗಾರೋಹಣಾತಿಶಯೋತ್ಪನ್ನತೇಜಸಃ ಧನುರಭಿಯೋಗ ಸಂಪಾದಿತಸಂ
12. ಪದ್ವಿಶೇಷಸ್ಯ ಶ್ರೀಮದ್ಧರಿವರ್ಮ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಗುರುಗೋಬ್ರಾಹ್ಮಣಪೂ
13. ಜಕಸ್ಯ ನಾರಾಯಣ ಚರಣಾನುಧ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪ ಮಹಾಧಿರಾಜಸ್ಯ
14. ಪುತ್ರಸ್ಯ ತ್ರ್ಯಮ್ಬಕ ಚರಣಾಮ್ಭೋರುಹರಜಃ ಪವಿತ್ರೀಕೃತೋತ್ತಮಾಙ್ಗಸ್ಯ ವ್ಯಾಯಾಮೋ
15. ದ್ವೃತ್ತಪೀನಕಠಿನ ಭುಜದ್ವಯಸ್ಯ ಸ್ವಭುಜಬಲಪರಾಕ್ರಮ ಕ್ರಯಕ್ರೀತರಾಜ್ಯಸ್ಯ

III A—

16. ಕ್ಷುಕ್ಷಾಮೋಷ್ಮ ಪಿಶಿತಾಶನ ಪ್ರೀತಿಕರ ನಿಶಿತಧಾರಾಸೇಃ ಕಲಿಯುಗ ಬಲಪಙ್ಕಾವಸನ್ನ
17. ಧರ್ಮ್ಮವೃಷೋದ್ಧರಣ ನಿತ್ಯಸನ್ನದ್ಧಸ್ಯ ಶ್ರೀಮನ್ಮಾಧವಧರ್ಮ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರೇ
18. ಣಾವಿಚ್ಛಿನ್ನಾಶ್ವಮೇಧಾವಭೃಥೋಭಿಷಿಕ್ತ ಶ್ರೀಮತ್ಕದಮ್ಬಕುಲ ಗಗನಗಭ
19. ಸ್ತಿಮಾಲಿನಃ ಶ್ರೀಕೃಷ್ಣವರ್ಮ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪ್ರಿಯ ಭಾಗಿನೇಯಸ್ಯ ಜನನೀದೇವ
20. ತಾಙ್ಕ ಪರ್ಯ್ಯಙ್ಕ ಏವಾಧಿಗತ ರಾಜ್ಯಾಭಿಷೇಕಸ್ಯ ವಿಜೃಮ್ಭಮಣ ಶಕ್ತಿತ್ರಯಸ್ಯ ಪರ

III B—

21. ಸ್ಪರಾನವಮದ್ಧ್ವೀಪ ಭುಜ್ಯಮಾನ ತ್ರಿವರ್ಗ್ಗಸಾರಸ್ಯ ಸುಸಂಭ್ರಮಾವನಮಿತ ಸಮಸ್ತ ಸಾಮ
22. ನ್ತಮಣ್ಡಲಸ್ಯ ನಿರನ್ತರ ಪ್ರೇಮ ಬಹುಮಾನಾನುರಕ್ತ ಪ್ರಕೃತಿವರ್ಗ್ಗಸ್ಯ ವಿದ್ಯಾವಿನಯಾ
23. ತಿಶಯ ಪರಿಪೂತಾನ್ತರಾತ್ಮನಃ ಕಾರ್ತ್ತಯು (ಗ) ಗೀನ ರಾಜಚರಿ (ವ) ತಾವಲಮ್ಬಿನಃ ಅನೇ
24. ಕಸಮ(ಸಾ)ರ ವಿಜಯೋಪಾರ್ಜ್ಜಿತ ವಿಪುಲಯಶಸಃ ಕ್ಷೀರೋದೈಕಾರ್ಣ್ಣವೀಕೃತ ಭುವನತ್ರ
25. ಯಸ್ಯ ನಿರವಗ್ರಹಪ್ರದಾನ ಶೌರ್ಯ್ಯಸ್ಯ ಅವಿಷಹ್ಯ ಪರಾಕ್ರಮಾಕ್ರಾನ್ತ ಪ್ರತಿರಾಜ

IV A—

26. ಮಸ್ತಕಾರ್ಪ್ಪಿತಾಪ್ರತಿಹತ ಶಾಸನಸ್ಯ ಅನೇಕ ಮುಖಾಭಿವರ್ದ್ಧಮಾನ ವಿಭವೋದಯ
27. ಪರಾಜಿತ ದ್ರವಿಣೇಶ್ವರಸ್ಯ ಪ್ರಥಿತಾನೇಕ ಗುಣ ಗಣ ನಿಧಾನ ಭೂತಸ್ಯ ವಿ
28. ದ್ವತ್ಸುಪ್ರಥಮಗಣ್ಯಸ್ಯ ಪ್ರಣಯಿಜನ ಹೃದಯ ನನ್ದನಸ್ಯ ಮರ್ಯ್ಯಾದಾಲಂಘ
29. ನಾಲಂಕೃತ ರತ್ನಾಕರವೃತ್ತಸ್ಯ ಯಥಾರ್ಹದಣ್ಡತಯಾನುಕೃತ ವೈವಸ್ವತಸ್ಯ ಪ್ರತಾ
30. ಪಾತಿಶಯಾನುಗತ ವಿವಸ್ವತಃ ವೈವಸ್ವತಸ್ಯೇವಮನೋಃ ವರ್ಣ್ಣಾಶ್ರಮಾಭಿಲ

IV B—

31. ಕ್ಷಣಾನ್ ದಕ್ಷಿಣಾನ್ದಿಶಮಭಿಗೋಪ್ತುಂ ಪರ್ಯ್ಯಾಪ್ನುವತಃ ಪ್ರಾತಿಜನೀನಸ್ಯ ಸುಪ್ರಜಸ
32. ಶ್ರೀ ಜ್ಯೊಙ್ಕಣಿಮಹಾರಾಜಸ್ಯ ಪುತ್ರೇಣ ಕಾನ್ತಿವಿಶೇಷೊದಯಾವಜಿತ ಚನ್ದ್ರಮಸಾ
33. ಸಮಸ್ತ ದಿಙ್ಮಣ್ಡಲ ವ್ಯಾಪಿಯಶಸಾ ನೀತಿಮಾರ್ಗ್ಗಾನುಸಾರಿ ಮತಿವಿಶೇಷೇಣ
34. ಧನುಜ್ಯಾಘಾತಕರ್ಕ್ಕಶ ಕಿಣೀಕೃತಪ್ರಕೋಷ್ಠೇನ ನಯನಮಿತ ಪರನೃಪತಿ ಚೂಳಾಮಣಿ
35. ಪ್ರಭಾರಞ್ಜಿತ ಚರಣ ಕಮಲಯುಗಳೇನ ಅನ್ತರಿಯಪ್ರಭೃತಿ ಮಹಾಸಂಗ್ರಾಮ

V A—

36. ವಿಜಯೋಪಲ್ಧರಾಜಶ್ರಿಯಾ ನಿರನ್ತರಪ್ರೇಮೋದಯ ಪ್ರಹ್ಲಾದಿತ ಬನ್ಧುವರ್ಗ್ಗೇಣ ಸತತ ದಾ
37. ನೋತ್ಸವ ನಿರಸ್ತ ಕಲಿಕಲಂಕೇನ ಕಾತ್ಯಾಯನೀಚರಣ ಪಂಕ್ಕೇರುಹ ಪರಿಚರಣ ವಿಶುದ್ಧಾನ್ತ
38. ರಾತ್ಮನಾ ವ್ಯಾಯಾಮ ವಿಪುಲೀಕೃತ ಸವೋಪವಿವಕ್ಷಸಾ ಕವಿವರ ಮುಖರಮಧು
39. ಕರಾಪಾನ ಭೂಮಿನಾ ಶ್ರೀಮದ್ಗಾಂಗೇಯ ಕುಲಕೇತುನಾ ರಿಪುನೃಪ ವಿಲಾಸಿನೀ ವಿಲೋ
40. ಚನಾಞ್ಜನ ಕುಚಕುಂಕುಮ ವಿಯೋಗ ಹೇತುನಾ ಶ್ರೀಮನ್ಮಾಧವವರ್ಮ್ಮಣಾ ದುರ್ವ್ವಿನೀ

V B—

41. ತಾಪರ ನಾಮಧೇಯೇನ ಪೃಥಿವೀ ಕೊಂಕಣಿ ಮಹಾಧಿರಾಜೇನಾತ್ಮನಃ ಪ್ರವರ್ದ್ಧಮಾ
42. ನ ವಿಜಯೈಶ್ವರ್ಯ್ಯೇಚತುರ್ತ್ಥೇ ಸಂವತ್ಸರೇ ಮಧುಮಾಸೇ ಶುಕ್ಲಪಕ್ಷೇ ತ್ರಯೋದಶ್ಯಾ
43. ನ್ತಿಥೌಕುತ್ಸಗೋತ್ರಾಯ ತೈತ್ತಿರೀಯ ಚರಣಾಯ ಪ್ರವಚನ ಕಲ್ಪಾಯ ಉಪಕೊ
44. ಟ್ಟ ನಿವಾಸಿನೇ ಸೋಮೇನೇಷ್ಟಿವಿಶಿಷ್ಟಕರ್ಮ್ಮಣಃ ಅಗ್ನಿಶರ್ಮಣಃ ಪುತ್ರಾಯ ಕಾಪಾ
45. ಲಿಶರ್ಮ್ಮಣೇ ಆತ್ಮನಃ ಶ್ರೇಯೋಭಿವೃದ್ಧಯೇ ಕೊಱುಕುನ್ದವಿಷಯೇ ಪೆಣ್ಣ

VI A—

46. ಊರ್ನ್ನಾಮಗ್ರಾಮಃ ಸರ್ವ್ವಪರಿಹಾರಯುಕ್ತಃ ಬ್ರಹ್ಮದೇಯಕ್ರಮೇಣಾದ್ಭಿರ್ದ್ದತ್ತಂ ಅಸ್ಯಹ
47. ರ್ತ್ತಾ ಪಞ್ಚಮಹಾಪಾತಕಯುಕ್ತೋಭವತಿ ಅಪಿಚಮನುಗೀತಾಃ ಶ್ಲೋಕಾಃ ಸ್ವದತ್ತಾಂ ಪರದ
48. ತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುನ್ಧರಾಮ್ ಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿ ಘೋರೇ ತಮಸಿ ವರ್ತತೇ ಭೂ
49. ಮಿ ದಾನಾತ್ಪರನ್ದಾನಂ ನಭೂತನ್ನಭವಿಷ್ಯತಿ ತಸ್ಯೈವ ಹರಣಾತ್ಪಾಪನ್ನ ಭೂತನ್ನ ಭವಿಷ್ಯ
50. ತಿ ಬಹುಭಿರ್ವ್ವಸುಧಾಭುಕ್ತಾ ರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ ಯಸ್ಯಯಸ್ಯ ಯದಾ

VI B—

51. ಭೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತದಾಪಲಮ್ ॥ಸ್ವನ್ದಾತುಂ ಸುಮಹಚ್ಛಕ್ಯ ನ್ದುಃಖಮನ್ಯಾರ್ತ್ಥ
52. ಪಾಲನಂ ದಾನಂ ವಾ ಪಾಲನಂ ವೇತಿದಾನಾಚ್ಛ್ರೇಯೋನು ಪಾಲನಮ್॥ ಚೋಮತ್ತಟ್ಟಾರ
53. ನಾಮಧೇಯೇನ ಲಿಖಿತಂ ತಾಮ್ರಸಾಧನಮ್॥ ಮಕ್ಕಣ್ಡಕತ್ತುಮಣುಮ್ಮನೆಯು
54. ವ್ಪಾಟುಮ್ಪಟ್ಟಿಯುನ್ತರಕ್ಕುಮ್ ಒಡೆಅನ್॥

I B—

1. स्वस्ति जितम्भगवता गतघन गगनाभेन पद्मनाभेन श्रीमज्जाह्नवेय कुला
2. मल व्योमाव भासन भास्करस्य स्व भुज जव जनित सुजन जन पदस्य
3. दारुणारिगण विदारण रणोपलब्ध व्रण विभूषण विभूषितस्य का
4. ण्वायनसगोत्रस्य श्रीमत्कोङ्गणि धर्म्ममहाराजस्य पुत्रस्य पितुरन्वाग
5. त गुण युक्तस्य विद्याविनयविहितवृत्तस्य सम्यक्प्रजा पालन मा

II A—

6. त्राधिगत राज्य प्रयोजनस्य नाना शास्त्रार्त्थ सद्भावाधिगम प्रणित मतिविशेष
7. स्य विद्वत्कविकाञ्चन निकषोपलभूतस्य विशेषतोप्यनवशेषस्य नीतिशा
8. स्त्रस्य वक्तृप्रवक्तृ कुशलस्य सुविभक्त भक्त भृत्यर्जनस्य दत्तकसूत्र वृत्ते
9. प्रणेतुः श्रीमत्माधव महाधिराजस्य पुत्रस्य पितृ पितामह गुणयुक्तस्य अ
10. नेक चतुर्द्दन्त युद्धावाप्त चतुरुदधि सलिलास्वादित यशसः समद

II B—

11. द्विरद तुरगारोहणातिशयोत्पन्न तेजसः धनुरभियोग संपादित सं
12. पद्विशेषस्य श्रीमद्धरिवर्म्म महाधिराजस्य पुत्रस्य गुरु गोब्राह्मण पू
13. जकस्य नारायण चरणानुध्यातस्य श्रीमद्विष्णुगोप महाधिराजस्य
14. पुत्रस्य त्र्यम्बक चरणाम्भोरुहरजः पवित्रीकृतोत्तमाङ्गस्य व्यायामो
15. द्वृत्त पीन कठिन भुजद्वयस्य स्व भुज बल पराक्रम क्रय क्रीत राज्यस्य

III A—

16. क्षुक्षामोष्ट पिशिताशन प्रीतिकर निशित धारासेः कलियुग बल पङ्कावसन्न
17. धर्म्मवृषोद्धरण नित्य सन्नद्धस्य श्रीमन्माधव धर्म्ममहाधिराजस्य पुत्रे
18. णाविच्छिन्नाश्वमेधावभृथोभिषिक्त श्रीमत्कदम्ब कुलगगन गभ
19. स्ति मालिनः श्रीकृष्णवर्म्म महाधिराजस्य प्रियभागिनेयस्य जननीदेव
20. ताङ्क पर्य्यङ्क एवाधिगत राज्याभिषेकस्य विजृम्भमाण शक्तित्रयस्य पर

III B—

21. स्परा नवमार्द्दिनोप भुज्यमानत्रिवर्ग्ग सारस्य सु संभ्रमाव नमित समस्त साम
22. न्त मण्डलस्य निरन्तर प्रेमबहुमानानुरक्त प्रकृति वर्ग्गस्य विद्याविनया
23. तिशय परिपूतान्तरात्मनः कार्त्तयु (ग) गीन राज चरि (व) तावलम्बिनः अने
24. क समर विजयोपार्ज्जित विपुलयशसः क्षीरोदैकार्ण्णवीकृत भुवन त्र
25. यस्य निरवग्रहप्रदान शौर्य्यस्य अविषह्य पराक्रमाक्रान्त प्रतिराज

IV A—

26. मस्तकार्प्पिताप्रतिहत शासनस्य अनेकमुखाभिवर्द्धमान विभवोदय
27. पराजित द्रविणेश्वरस्य प्रथितानेकगुणगण निधान भूतस्य वि
28. द्वत्सु प्रथमगण्यस्य प्रणयि जन हृदय नन्दनस्य मर्य्यादा लंघ
29. नालंकृत रत्नाकरवृत्तस्य यथार्ह दण्डतयानुकृत वैवस्वतस्य प्रता
30. पातिशयानुगत विवस्वतः वैवस्वतस्येव मनोः वर्ण्णाश्रमाभिल

IV B—

31. क्षणान् दक्षिणान्दिश मभिगोप्तुं पर्याप्नुवतः प्रातिजनीनस्य सुप्रजस
32. श्रीङ्कोङ्कणिमहाराजस्य पुत्रेण कान्तिविशेषोदयावजित चन्द्रमसा
33. समस्त दिङ्मण्डलव्यापि यशसा नीतिमार्ग्गानुसारि मतिविशेषेण
34. धनुर्ज्याघात कर्क्कश किणिकृत प्रकोष्ठेन नय नमित पर नृपति चूळामणि
35. प्रभारञ्जित चरणकमलयुगळेन अन्तरिय प्रभृति महासंग्राम

V A—

36. विजयोपलब्ध राजश्रिया निरन्तर प्रेमोदय प्रह्लादित बन्धु वर्ग्गेण सतत दा
37. नोत्सव निरस्त कलि कलंकेन कात्यायनी चरणपंकेरुह परिचरण विशुद्धान्त
38. रात्मना व्यायाम विपुलीकृत समोप विवक्षसा कविवर मुखर मधु
39. करापान भूमिना श्रीमद्गांगेय कुलकेतुना रिपु नृप विलासिनी विलो
40. चनाञ्जन कुच कुंकुमवियोग हेतुना श्रीमन्माधव वर्म्मणा दुर्व्विनी

V B—

41. तापर नामधेयेन पृथिवी कोंकणि महाधिराज़ेनात्मनः प्रवर्द्धमा
42. न विजयैश्वर्य्यें चतुर्त्थें संवत्सरे मधुमासे शुक्ल पक्षे त्रयोदस्या
43. न्तिथौ कुत्सगोत्राय तैत्तिरीय चरणाय प्रवचन कल्पाय उपको
44. ट्टनिवासिने सोमेनेष्टि विशिष्ट कर्म्मणः अग्निशर्म्मणः पुत्राय कापा
45. लि शर्म्मणे आत्मनः श्रेयोभिवृद्धये कोरिकुन्द विषये पेण्ण

VI A—

46. ऊर्न्नाम ग्रामः सर्व्वपरिहार युक्तः ब्रह्मदेय क्रमेणार्द्धिर्द्दत्तं अस्य ह
47. र्त्ता पञ्चमहा पातक युक्तो भवति अपि च मनुगीताः श्लोकाः स्वदत्तां पर द
48. त्तां वा योहरेत वसुन्दराम् षष्टिवर्ष सहस्राणि घोरे तमसि वर्त्तते भू
49. मि दानात्परन्दानं न भूतन्न भविष्यति तस्यैव हरणात्पापन्न भूतन्न भविष्य
50. ति बहुभिर्व्वसुधा भुक्ता राजाभिस्सगरादिभिः यस्य यस्य यदा

VI B—

51. भूमिस्तस्य तस्य तदा पलम्॥ स्वन्दातुं सुमहच्छक्य दुःखमन्यत्थे
52. पालनं दानं वा पालनं वेति दानाच्छ्रेयोनुपालनम्॥ चोमत्तद्दार
53. नामधेयेन लिखितं ताम्र साधनम्॥ मक्कण्डकत्तमणुम्मनेयु
54 म्पाळुम्पट्टियुन्तरक्कुम् ओडे अन् ॥

Transliteration.

I B—

1. svasti jitam bhagavatā gata-ghana-gaganābhēna Padma-nābhēna śrīmaj-Jāhnavēya-kulā-
2. mala-vyōmāva-bhāsana-Bhāskarasya sva-bhuja-java-jaya-janita-sujana-janapadasya-
3. dāruṇāri-gaṇa-vidāraṇa-raṇōpalabdha-vraṇa-vibhūshaṇa-bhūshitasya Kā
4. ṇvāyanasa gōtrasya śrīmat-Koṅgaṇi-dharmma-mahārājasya putrasya pitur-anvāga-
5. ta-guṇa-yuktasya vidyā-vinaya-vihita vṛittasya samyak-prajā-pālana mā-

II A—

6. trādhigata-rājya-prayōjanasya nānā śāstrārttha sadbhāvādhigamapra-ṇita-mati-viśēsha-
7. sya vidvat-kavi-kāñchana-nikashōpala-bhūtasya viśēshatōpyanavaśēsha-sya nītiśā-

8. strasya vaktṛi-pravaktṛi-kuśalasya su-vibhakta-bhakta-bhṛitya-janasya Dattaka-sūtra-vṛittē
9. praṇētuḥ śrīmat-Mādhava-mahādhirājasya putrasya pitṛi-pitāmaha-guṇa yuktasya a-
10. nēka-chaturddanta-yuddhāvāpta-chatur-udadhi-salilāsvādita-yaśasaḥ samada-

II B—

11. dvirada turagārōhaṇātiśayōtpanna-tējasaḥ dhanur-abhiyōga-saṁpādita-sam-
12. pad-viśēshasya śrīmadd Harivarmma-mahādhirājasya putrasya guru-gō-brāhmaṇa pū-
13. jakasya Nārāyaṇa-charaṇānuddhyātasya śrīmad-Vishṇugōpa-mahādhirājasya
14. putrasya Tryambaka-charaṇāmbhōruha-rajaḥ-pavitrīkṛitōttamāṅgasya vyāyāmō-
15. dvṛitta-pīna-kaṭhina-bhuja-dvayasya sva-bhuja-bala-parākrama-kraya krīta-rājyasya

III A—

16. kshu-kshāmōshṭha-piśitāśana-prītikara-niśita-dhāraseḥ Kaliyuga-bala-paṅkāvasanna-
17. dharmma-vṛishōddharaṇa-nitya-sannaddhasya srīman-Mādhava-dharmma-mahādhirājasya putrē-
18. ṇāvichchhinnāśvamēdhāvabhṛithobhishikta srīmat-Kadamba-kula gagana-gabha-
19. sti-mālinaḥ śrī-Kṛishṇavarmma-mahādhirājasya priya-bhāginēyasya jananī-dēva-
20. tāṅka-paryyaṅka-ēvādhigata-rājyābhishēkasya vijṛimbha-māṇa-sakti-trayasya para-

III B—

21. sparānavamarddōpa bhujyamāna-trivargga-sārasya su-saṃbhramāvana-mita-samasta-sāma-
22. nta-maṇḍalasya nirantara-prēma-bahumānānurakta-prakṛiti-varggasya vidyā-vinayā-
23. tiśaya-paripūritāntarātmanaḥ Kārttayu (ga) gīna-rāja-chari (va) tāvalambinaḥ anē-
24. ka-sama (sā) ra-vijayōpārjjita-vipulayaśasaḥ kshīrōdaikārṇṇavīkṛita-bhuvana-tra-
25. yasya niravagrahạ-pradāna śauryyasya avishahya-parākramākrānta pratirāja-

IV-A—

26. mastakārpitāpratihata-śāsanasya anēka-mukhābhivarddhamāna-vibha-vōdaya
27. parājita-Draviṇēśvarasya prathitānēka-guṇa-nidhāna-bhūtasya vi-
28. dvatsuprathama-gaṇyasya praṇayi-jana-hṛidaya-nandanasya maryyā-dālaṃgha-
29. nālaṃkṛita-ratnākara-vṛittasya yathārha-daṇḍatayānukṛita vaivasva-tasya pratā-
30. pātiśayānugata Vivasvataḥ vaivasvatāsyēva Manōḥ varṇṇāśramābhila-
31. kshaṇān dakshiṇān diśam abhigōptuṃ paryyāpnuvataḥ prātijanīnasya suprajasa
32. śrīṅ-Koṅkaṇi-mahārājasya putrēṇa kānti-viśēshōdayāvajita-chandrama sā
33. samasta-diṅmaṇḍala-vyāpi-yaśasā-nīti-mārggānusāri-mati-viśēshēṇa
34. dhanu-jyā-ghāta-karkkaśa-kiṇikṛita-prakōshṭhēna naya-namita-paranṛi-patichūḷāmaṇi-
35. prabhā-rañjita-charaṇa-kamala-yugaḷēna Antariya-prabhṛiti-mahā saṃ-grāma

V-A—

36. vijayōpal [ab] dha-rāja-śriyā nirantara-prēmōdaya-prahlādita-bandhu-varggēṇa satata-dā-
37. nōtsava-nirasta-Kali-kalaṃkēna Kātyāyanī-charaṇa-paṃkkēruha-paricha-raṇa viśuddhānta-
38. rātmanā vyāyāma-vipulīkṛita-samōpavi-vakshasā kavivara-mukhara-madhu-
39. karā-pāna bhūminā śrīmad-Gāṃgēya-kula-kētunā ripu-nṛipa-vilāsinī-vilō
40. chanāñjana-kucha-kuṃkuma-viyōga-hētunā śrīman-Mādhava varmmaṇā Durvvinī-

V-B—

41. tāpara-nāmadhēyēna Pṛithivī-Koṃkaṇi-mahādhirājēnātmanaḥpravarddhamā
42. na vijayaiśvaryyē-chaturtthē saṃvatsarē madhu-māsē śukla-pakshē Trayōdaśyā-
43. n-tithau Kutsa-gōtrāya Taittirīya-charanāya pravachana-kalpāya Upako-
44. ṭṭa-nivāsinē Sōmēnēshṭi-viśishṭa-karmmaṇaḥ Agniśarmaṇaḥ putrāya Kāpā-
45. li śarmmaṇē ātmana-śrēyōbhivṛiddhayē Koṛikunda vishayē Peṇṇa-

VI-A—

46. ūrnnāma-grāmaḥ sarvva-parihāra yuktaḥ Brahmadēya-kramēṇādbhir-dattaṃ asya ha-
47. rttā pañcha-mahā-pātaka yuktō bhavati api cha Manu-gītāḥ ślōkāḥ sva-dattāṃ para-da-

48. ttāṃ vā yōharēta vasundarām shashṭi-varsha sahasrāṇi ghōrē tamasi varttatē bhū-

49. mi-dānāt-param-dānaṃ na-bhūtan na bhavishyati tasyaiva haraṇāt-pāpan na bhūtan na bhavishya-

50. ti bahubhir-vasudhā bhuktā rājabhis-Sagarādibhiḥ yasya yasya yadā

VI-B—

51. bhūmis tasya tasya tadā palam ॥ svandātuṃ sumahachchhakya duṃkhaṃ anyārttha

52. pālanaṃ dānaṃ vā pālanaṃ vēti dānā.chchhrēyōnu pālanam ॥ Chōmatta-ṭṭāra

53. nāma-dhēyēna likhitaṃ tāmra sādhanam makkaṇḍakattu maṇum maneyum pâḷum paṭṭiyuntarakkum oḍean ॥

Translation.

Be it well. Victorious is the adorable Padmanābha resembling the cloudless sky.

A sun in illumining the clear firmament of the illustrious Ganga family, possessed of a kingdom inhabited by righteous people and conquered by the force of his victorious arms, adorned with the wounds received during battles in which hosts of cruel enemies were cut down and belonging to the Kaṇvayanasagōtra : the illustrious Koṅgaṇi-dharmma-mahārāja :—

His son :—Inheritor of the good qualities of his father, conducting himself agreeably to his culture and modesty, obtainer of sovereignty only for the sake of the good government of his subjects, obtainer of the great intelligence improved by aquaintance with the best principles of the essence of various sciences, a touchstone for testing the gold the learned and poets, specially skilled among those who expound and practise the science of polity in all its branches, possessed of well-distributed faithful servants, author of a commentary on Dattaka's aphorisms : the illustrious Mādhava-mahādhirāja :—

His son :—Endowed with the good qualities of his father and grandfather, possessed of a fame tasted by the waters of the four oceans, and acquired in many battles with elephants; possessed of lustre acquired from riding rutting elephants and horses; distinguished for the wealth gained by the use of the bow : the illustrious Harivarmma-mahādhirāja :—

His son :—Worshipper of gurus, cows and Brāhmans, meditating on the feet of Nārāyaṇa : the illustrious Vishṇugōpa-mahādhirāja :—

His son :—With his head purified by the pollen from the lotuses the feet of Tryambaka, possessed of arms grown stout and hard with athletic exercises, purchaser of the kingdom with the price of his strength, of arm and valour, with his sharp-edged sword dear to the demons whose lips were shrivelled with hunger; ever ready to

extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk: the illustrious Mādhava-dharmma-mahādhirāja:—

His son :—The beloved sister's son of Krishṇavarmma-mahādhirāja,—who was the Sun in the firmament of the Kadamba-kula, anointed with the final ablutions of the uninterrupted horse sacrifices; obtainer of the sovereignty while on the couch of the lap of his divine mother; enjoying to the full the essence of the three objects of desire without one interfering with the other; fearless though surrounded with all the bands of tributary chiefs whom he had subjected, having parties of councillors attached to him by continual affection and gifts, with his mind illumined with the increase of learning and modesty; having adopted the character of the kings of the Krita-yuga; with his wide-spread fame gained by victory in many wars covering the three worlds like the unbroken expanse of a milky ocean, bold to give without stint, with his inviolable commands placed upon the heads of hostile kings subdued by his invincible might; surpassing Kubēra in the growth of his wealth increased in many ways; a mine of many glorious qualities; reckoned the first among the learned, the joy of the hearts of his beloved ones, resembling the ocean adorned with gems in not transgressing the bounds of respect like Yama in punishing according to desert, like the Sun in the greatness of his glory, like Vaivasvata Manu devoted to protecting the south in the maintenance of castes and religious orders, the friend of all, of high birth; the illustrious Konkaṅi-mahārāja.

His son :—Defeater of the moon with his extra-ordinary lustre, with his fame spreading to all the points of the compass, with his great mind following the path of morality, with his fore-arm scarred to hardness by the striking of the bow-string, with his pair of lotus-like feet illuminated by the rays of the gems on the heads of foreign kings bent in reverence, with royal lustre obtained by his victories in many great battles like that of Andari, with the group of his relations joyful at the show of his ever-present affection, with the dark spot of Kali removed by the celebration of his perpetual generosity, with his inner soul purified by its moving around the lotus feet of Kātyāyanī with his chest resembling (hard as) the thunderbolt enlarged by exercise, the drinking ground of the humming bees, the great poets, the banner of the dynasty of the glorious Gāngeyas, the cause of the discontinuance of smearing vermillion on the breasts and collyrium to the eyes of the women of enemy-kings, Sri Mādhavavarma whose other name was Durvinīta Prithivī Konkaṇi Mahārāja.

By him, during his increasing victory and prosperity, in the fourth year, in the month of Madhu (Chaitra), in the bright half, on the thirteenth day, for the increase of his fame and prosperity has been granted with pouring of water according to the procedure of gifts to Brāhmaṇas, with all exemptions, the village named Peṇṇaūr in the district of Korikunda to Agnisarma's son Kāpāli Śarma, of the Kutsa-gōtra and the Taittiriya-charaṇa, the boon-tree of discourse the inhabitant of Upakotta and of remarkable action in Soma sacrifices.

Whoever appropriates (this gift) becomes liable to the five sins. Further, Manu has sung these verses:—Whoever appropriates land, gifted by himself or another, will live in terrible darkness for sixty thousand years. No gift, present or future, is greater than the gift of land. By appropriating it accrues the sin such as does not exist in the present or in the future. This earth has been enjoyed by many kings like Sagara. Whosoever possessed the land at one time, his then was the fruit thereof. It is very easy to give away what is one's own, but it is difficult to protect another's property. Between giving and protecting, protecting is more meritorious than giving.

This copper record has been written by one called Chōmattaṭṭāra, owner of the land yielding three khaṇḍugas, a house, some waste land and a cattle-pen.

Note.

Description.

The grant consists of six plates, each measuring 7″ by 2″, with a ring 3″ in diameter and bears the seal of an elephant. The plates are written on both the sides, except the first which is written on one side only. The ring had not been cut at the time the plates were received. Five lines of writing are found on each side of each plate while on the reverse of the last plate are found only four lines. Each line contains about 28 letters.

Find Spot.

These plates were found in the possession of Gōkari Channappa of Bisanahaḷḷi in the hobḷi of Jadigēnahaḷḷi, Hoskote taluk. He states that these plates were found in his lands while ploughing some years ago. The plates have been purchased from him this year by the Archæological Department.

Palæography.

The grant is engraved in the Early Kannaḍa characters. The letters are generally well-formed. Each letter is from ⅓ to ½ an inch in height and is deeply cut. The style of the characters in this inscription is different from that of the characters in Durvinīta's other inscriptions. In the Gummareḍḍipura and Uttanūr plates (M.A.R. 1912, Pl. II, and 1916, Pl. XII) the letters are very well cut and the serifs are clearly formed. In the present inscription the serif is not clear. The characters resemble to some extent those of the Maddagiri inscription No. 110 (E.C. XII, Tumkur) and appear to belong to the early part of the 7th century A.D. The test letters *ba*, *ja*, *ka*, *la*, *ncha*, etc., found in the plates all belong to about this period. The mistakes in orthography are very few. (II A, l. 9, *Śrīmatmādhava*; III B, ll. 23 and 24: *Kārttayugagī Charivatāvalambina*, etc.)

Language.

The language is mostly Sanskrit except for the last two lines which are in Kannaḍa and mostly prose except for the imprecatory verses in ll. 47-53 which are in the *Anushṭup* metre. The language is generally free from faults. IV B, l. 31 has *Kshaṇān-dakshināndiśi* instead of *kshaṇātdakshināndiśi*. Similarly instead of *suprajasā* in the same line there is *suprajasa*. Probably these are the engraver's mistakes.

The Scribe.

The grant is stated to have been written by Chōmattaṭṭāra. In Tamil the words *tachchān* and *taṭṭān* mean a carpenter or a goldsmith. In Sanskrit *Tvashṭakāra* means a goldsmith. It is thus possible to take Chōmattaṭṭāra as meaning a goldsmith by name Chōma or Sōma. A plot of land of the sowing capacity of three khaṇḍugas, a house, (some) waste land (? *pāḷu*) and a pen (? *paṭṭi*) are mentioned in the last two lines. These may have been granted to the scribe Chōma for his having engraved the inscription on the plates.

Purpose of the Grant.

The record registers the grant of the village Peṇṇaūr in the Korikunda Vishaya, free of all imposts, by the Ganga king Durvinīta in his fourth regnal year, for the increase of his merit. The donee is Kāpāliśarma, son of Agniśarma of Kutsa gōtra and Taittirīya śākhā, well versed in interpreting the Vēdas and versed in all the rites like the Sōmēshṭi.

Geography.

Korikunda is perhaps different from Kodikonda which is to the east of Hindupur. Korikunda vishaya may perhaps be also identified with parts of the Mālūr and Hoskote taluks, since it is referred to in E. C. X. Mr. 72 and in the Annual Report for the year 1938 inscription No. 1. In Mr. 72 two Jaina bastis are referred to in the Korikunda Vishaya. The inscription was found in a ruined Jaina basti at Noṇamangala. But it cannot be said that this ruined basti represents one of those mentioned in the inscription since another set of copper plates found in the same ruins refers to a basti in the Mudukottūr Vishaya. Bisanahaḷḷi, the place of find of the present copper plates, is twelve miles away from Noṇamangala. The plates were found buried in the earth there, and may have been buried long back. It is however not possible to say that the plates belong to Bisanahaḷḷi itself.

Date.

As usual in the Ganga copper plates only the regnal year of the king with the month and tithi is given. But the dates of the Ganga dynasty are not yet finally settled. They are discussed in the Annual Report for the year 1938, pp. 87–88.

Possibly Durvinīta ruled the Ganga kingdom between 605 and 650 A. D. Since the present record belongs to the 4th year of his reign, its date may be somewhere about 609 A.D. or 610 A.D.

HISTORY.

The inscription records a grant made by the Ganga king Durvinīta, son of Kongaṇi mahārāja (Avinīta). His predecessors namely, Kongaṇidharma mahārāja, his son Mādhava-mahādhirāja, his son Hari Varma, his son Vishṇugōpa, his son Mādhava dharma mahādhirāja whose son was Konkaṇi mahārāja are all given the usual epithets qualifying them which have been met with in the other Ganga inscriptions. The present record is mostly identical with Doddabaḷḷāpūr 68 (E. C. Vol. IX) and the Gummareḍḍipura plates (M.A.R. 1912) as regards the genealogy and the details about the various kings. But with regard to Durvinīta the details are slightly different from those of his other plates. It is stated in the present record that Durvinīta won great battles against Andari and that he was a worshipper of the feet of Kātyāyinī.

In the early inscriptions of Durvinīta , *i.e.*, of his 3rd and 4th regnal years (Bangalore 141; Maddagiri 110 and the present one) he is neither stated to be the son of the dear daughter of Skanda Varma, king of Punnāṭa (Punnāṭa-rāja Skanda Varma-priya putrikā janmanā) nor as the ruler of the whole of the Punnāṭa kingdom (samasta Punnāṭa pannāṭādhipatina). But these facts are mentioned in his later grants, that is, of his 20th regnal year and later (no grant of his has yet been found that could be assigned to the period extending from his 4th to his 20th regnal year). This shows that Skanda Varma of Punnāṭa might have died without male issues and Durvinīta, being the son of his daughter, might have become the ruler of the Punnāṭa kingdom also some time between his 4th and 20th regnal years.

Again, in his later grants it is mentioned that he won the battles of Andari, Ālattūr, Poruḷare, Pernagara and others. This fact is not mentioned in his earlier grants. In the present inscription he is only stated to have won in the battle of Andari (*Andariya Prabhriti mahāsangrāma-labdha-rājaśriyā*). It is therefore possible that he might have conquered Andari during the 3rd or 4th year of his reign and won the other battles before his 20th regnal year.

RELIGION.

In Maddagiri 110 and Bangalore 141, Durvinīta is stated to be a meditator on the lotus feet of Kamalōdara (*Kamalōdara charana kamalānudhyātena*). In the present grant he is stated to have purified his soul by serving the lotus feet of Kātyāyinī (*Kātyāyinī-charaṇa paṅkēruha-paricharaṇa viśuddhāntarātmanā*). Perhaps the donee Kāpāliśarma was a Śākta and the record might be his composition. Durvinīta has not mentioned his family god either in the inscription Doḍḍabaḷḷāpur 685 or in his Gummareḍḍipura grant. In the later Ganga copper plates also no god

worshipped by Durvinīta is mentioned. Durvinīta's translation of Vaḍḍakathā into Sanskrit suggests that he had inclination towards Jainism also. His father Avinīta is known to have constructed a number of Jaina bastis and to have made grants to them. But Durvinīta's grants, so far as have been discovered, are all to the Brahmans only. These facts suggest that he was a follower of the Vedic religion and had sympathy towards all the other sects—Śaiva, Vaishṇava, Śāktēya and Jaina.

On the whole the present record has enabled us to know more about Durvinīta than has hitherto been known.

The characters, language, etc., of the present grant being comparatively free from faults, the record may be regarded as genuine and of some value for the history of the Gangas.

Kannada Language in the Grant.

A few words may be said regarding the last two lines of the present record. They are in the Kannaḍa language and detail the grant made to the engraver. This is important from the linguistic point of view.

There is only one Kannaḍa sentence in the record; but it seems to contain some orthographical mistakes. Instead of *mukkaṇḍuka* (three khaṇḍugas) there is *makkaṇḍaka* and for *maṇṇu* (land) there is *maṇu*. These might be the engraver's mistakes.

The Halmidi inscription contains more than 80 per cent of Sanskrit words and the style also is more after Sanskrit. In the present record, however, the Kannaḍa sentence contains pure Kannaḍa words (*maṇṇu*, *mane*, *pāḷu*, *paṭṭi*, *oḍean*). The dative case used here is different from the usual early Kannaḍa form. It is either *a* or *ā* according to old grammarians. Instead of *ā*, *attu* is used in the present record (*mukkaṇḍukattu*). This is nearer to the Tamil form. There is one such usage by Guṇavarmma I (C. 900 A. D.) in his Harivaṁśa which is quoted both by Nāgavarmma and Kēśirāja—*tanattu billān adanante kīsuvam.*

The word *oḍe-an* may also be noted here. Kēśirāja says that prakṛiti and pratyaya must be combined. According to him the word must be *oḍeyan*. But in many old inscriptions we find the two parts of the word written separately, *e. g.*, *mūḷivaḷḷiüm* in the Halmidi inscription; *chhatra chchhaye indāḷe* in Sorab No. 10 (E. C. VIII) the date of which is about 800 A. D., *seśthe in aḷidōn* in Sorab No. 15 of the same date, etc. Whether it was a mistake committed by the engravers or it was in common use at that time cannot be determined.

32

On a stone standing in the paddy fields of Subbarāyappa, son of Sēshappa at Vaṇakanahaḷḷi, Anekal Taluk.

ಆನೇಕಲ್ ತಾಲ್ಲೂಕು ವಣಕನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಸುಬ್ಬಪ್ಪನ ಮಗ ಶೇಷಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

Size 4′ × 6′

1. ஸ்வஸ்தி ஸ்ரீ ஆநந்த ஸம்வற்சரத்து தைமா.
2. . . . . ண்ண க்கடம . . . த்து அங்
3. க்கா . . . . சை . . . ஸ்வரமு
4. டயநாயனா . . . . நம் . . . விட்டதே
5. தேவ . . . . . ஐங் கண்டகக்ல
6. . . . . ம அங்க கா தபத்திவிருக
7. . . . ண்டிக்கித யிறையி
8. . . . . . மும் மற்றும் எப்பேற்பட்டது முட்டா

Transliteration.

1. svasti śrī Ānanda saṃvatsarattu Tai-mā
2. . . . . ṇṇakkaḍama . . . ttu Aṅ
3. kka-kā . . . . śvaramu
4. ḍaya nāyanā . . . . naṃ viṭṭa
5. dēva . . . . . kaṇḍakak
6. . . . . ma Aṅkakāri tapati viruka
7. . . . . ṇḍikkita . . . yiṛai yi
8. . . . . muṃ maṟṟum eppēṛpaṭṭatu muṭṭa

Note.

This fragmentary inscription records the grant of some land to the god Ankakārī-śvaramuḍaya nāyanār. Regarding the date only the cyclic year Ānanda and the month Tai are given. The record is not dated in any era. The characters belong to about the 14th century A. D. A certain Anka-kā . . . whose full name might probably be Ankakāmuṇḍan, is mentioned in line 6. He might have been the donor.

33

On a vīragal found in the field of Tagaḍa, son of Manchegauḍa, at Haḷḷikere-Doḍḍi, Māvattūr Dākhale, Maralavāḍi Hobli, Kānkānhaḷḷi Taluk.

ಕಾನಕಾನಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಮರಳವಾಡಿ ಹೋಬಳಿ ಹಳ್ಳಿಕೆರೆದೊಡ್ಡಿಯಲ್ಲಿ ಮಂಚೇಗೌಡನ ಮಗ ತಗಡನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ವೀರಗಲ್ಲು.

1. சயலடிவ மாதேவ
2. இராகயுதகமவத்
3. தூரில் மல்லதேவர் மகன் ஒ
4. ப்ப . . . வ . . . ஆண்டைதாரமாடை
5. க . ர . . . . பால்விகள்ளன்

6. தேவன் . . . மிட்டான் மகந்
7. வவயி . . . . வரா
8. மவது . . . .

Transliteration.

1. śayalaḍiva mādēva
2. irākayutaka Mavat
3. tūril Malladēvar makan O
4. ppa . . . . . va . . . āṇḍai Tāramāḍai
5. ka . . . ra . . pāḷḷikaḷḷan
6. dēvan . . . miṭṭān makan
7. vavayi . . . . varā
8. mavatu . . . . . .

Note.

This is a fragmentary vīragal which appears to record the death of a hero named Oppa . . . son of Malladēvar at Mavattūr and the grant of some land on the occasion. The characters appear to belong to about the 13th century A. D.

CHITALDRUG DISTRICT.

DAVANGERE TALUK.

34.

A Ganga copper plate grant found in the possession of Śāntavīrārya of Niśāne matt at Dāvaṇgere. [Plate XVIII]

Four plates; Elephant seal.

Size $8\frac{3}{4}'' \times 4\frac{1}{2}''$

ದಾವಣಗೆರೆಯಲ್ಲಿರುವ ನಿಶಾನೆ ಮಠದ ಗುರುವಂಶೀಯರಾದ ಶ್ರೀವಾರ್ ಪಂ॥ ಶಾಂತವೀರಾರ್ಯರು ಕೊಟ್ಟ ತಾಮ್ರ ಶಾಸನ.

ನಾಲ್ಕು ಹಲಗೆಗಳು. ಆನೆ ಮೊಹರು.

ಪ್ರಮಾಣ $8\frac{3}{4}'' \times 4\frac{1}{2}''$.

I B—

1. ಶ್ರೀ ಸ್ವಸ್ತಿ ಜಿತಮ್ಭಗವತಾ ಗತ ಘನ ಗಗನಾಭೇನ ಪತ್ಮನಾಭೇನ ಶ್ರೀಮದ್ಜಾಹ್ನವೇಯ ಕುಲಾ ಮಲವ್ಯೋಮಾವಭಾ
2. ಸನ ಭಾಸ್ಕರಃ ಸ್ವಖಳ್ಗೈಕ ಪ್ರಹಾರ ಖಣ್ಡಿತ ಮಹಾಶಿಲಾಸ್ತಮ್ಭ ಲಬ್ಧ ಬಲಪರಾಕ್ರಮೋ ದಾರುಣಾರಿ ಗಣ ವಿದಾರಣೋ
3. ಪಲಬ್ಧ ವ್ರಣವಿಭೂಷಣ ವಿಭೂಷಿತಃ ಕಾಣ್ವಾಯನಸ ಗೋತ್ರಃ ಶ್ರೀಮತ್ಕೊಂಗಣಿ ವರ್ಮ್ಮ ಧರ್ಮ್ಮ ಮಹಾಧಿರಾಜಃ

4. ತಸ್ಯ ಪುತ್ರಃ ಪಿತುರನ್ವಾಗತ ಗುಣಯುಕ್ತೋ ವಿದ್ಯಾವಿನಯ ವಿಹಿತ ವೃತ್ತಃ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನ ಮಾತ್ರಾಧಿಗತರಾಜ್ಯ

5. ಪ್ರಯೋಜನೋ ವಿದ್ವತ್ಕವಿಕಾಞ್ಚನ ನಿಕಷೋಪಲ ಭೂತೋನೀತಿ ಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃ ಪ್ರಯೋಕ್ತೃ ಕುಶಲೋ ದತ್ತಕಸೂತ್ರವೃ

6. ತ್ತೇಃಪ್ರಣೇತಾ ಶ್ರೀಮಾನ್ಮಾಧವಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ಪಿತೃಪೈತಾಮಹಗುಣಯುಕ್ತೋನೇಕಚಾ

7. ತುರ್ದ್ದನ್ತ ಯುದ್ಧಾವಾಪ್ತ ಚತುರುದಧಿ ಸಲಿಲಾಸ್ವಾದಿತ ಯಶಾಃ ಶ್ರೀಮದ್ಧರಿ ವರ್ಮ್ಮಮಹಾಧಿರಾಜ

8. ಃ ತತ್ಪುತ್ರೋ ದ್ವಿಜಗುರು ದೇವತಾ ಪೂಜನಪರೋ ನಾರಾಯಣ ಚರಣಾನುಧ್ಯಾತಃ ಶ್ರೀಮಾನ್ವಿಷ್ಣು ಗೋಪ ಮಹಾಧಿ

9. ರಾಜಃ ತತ್ಪುತ್ರಃ ತ್ರ್ಯಮ್ಬಕ ಚರಣಾಮ್ಭೋರುಹ ರಜಃಪವಿತ್ರೀ ಕೃತೋತ್ತಮಾಙ್ಗಃ ಸ್ವಭುಜ ಬಲ ಪರಾಕ್ರಮ

10. ಕ್ರಮ ಕ್ರಯ ಕ್ರೀತರಾಜ್ಯಃ ಕಲಿಯುಗಬಲ ಪಂಕಾವಸನ್ನ ಧರ್ಮ್ಮ ವೃಷೋದ್ಧರಣ ನಿತ್ಯಸನ್ನದ್ಧಃ ಶ್ರೀಮಾನ್ಮಾಧ

11. ವ ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ಶ್ರೀಮತ್ಕದಮ್ಬ ಕುಲ ಗಗನಗಭಸ್ತಿ ಮಾಲಿನಃ ಕೃಷ್ಣವರ್ಮ್ಮ ಮಹಾಧಿ

12. ರಾಜಸ್ಯ ಪ್ರಿಯ ಭಾಗಿನೇಯೋ ವಿದ್ಯಾವಿನಯಾತಿಶಯ ಪರಿಪೂರಿತಾನ್ತರಾತ್ಮಾ ನಿರವಗ್ರಹ ಪ್ರಧಾ

13. ನ ಶೌರ್ಯ್ಯಾ ವಿದ್ವತ್ಸು ಪ್ರಥಮಗಣ್ಯಃ ಶ್ರೀಮಾನ್ಕೊಙ್ಗಣಿ ಮಹಾಧಿರಾಜಃ ಅವಿನೀತನಾಮಾ ತತ್ಪುತ್ರೋ ವಿಜೃಮ್ಭ

II A—

14. ಮಾಣ ಶಕ್ತಿತ್ರಯಃ ಅನ್ದರಿ ಆಲತ್ತೂ ಪೊರ್ರುಳರೆ ಪೆನ್ನಗರಾದ್ಯನೇಕ ಸಮರಮುಖ ಮಖಹುತ ಪ್ರಹತ

15. ಶೂರಪುರುಷ ಪಶೂಪಹಾರ ವಿಘಸ ವಿಹಸ್ತೀ ಕೃತ ಕೃತಾನ್ತಾಗ್ನಿ ಮುಖಃ ಕಿರಾತಾರ್ಜುನೀಯ ಪಞ್ಚ ದಶಸ್ಸರ್ಗ್ಗಟೀಕಾ

16. ಕಾರೋ ದುರ್ವ್ವಿನೀತ ನಾಮಧೇಯಃ ತಸ್ಯಪುತ್ರೋ ದುರ್ದ್ದಾನ್ತ ವಿಮರ್ದ್ದ ವಿಮೃದಿತ ವಿಶ್ವಮ್ಭರಾ ಧಿಪ ಮೌಳಿಮಾಲಾ ಮಕರನ್ದ

17. ಪುಞ್ಜ ಪಿಞ್ಜರೀ ಕ್ರಿಯಮಾಣ ಚರಣಯುಗಲ ನಳಿನೋ ಮುಷ್ಕರ ನಾಮಧೇಯಃ ತಸ್ಯ ಪುತ್ರಃ ಚತುರ್ದ್ದಶ ವಿದ್ಯಾಸ್ಥಾ

18. ನಾಧಿಗತ ವಿಪುಲ ಮತಿಃ ವಿಶೇಷತೋ ನವಶೇಷಸ್ಯ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃ ಪ್ರಯೋಕ್ತೃ ಕುಶಲೋ ರಿಪು ತಿಮಿ

19. ರ ನಿಕರ ನಿರಾಕರಣೋದಯ ಭಾಸ್ಕರಃ ಶ್ರೀವಿಕ್ರಮ ಪ್ರಥಿತ ನಾಮಧೇಯಃ ತಸ್ಯ ಪುತ್ರಃ ಅನೇಕ ಸಮರ

20. ಸಮ್ಪಾದಿತ ವಿಜೃಮ್ಭಿತದ್ವಿರದರ ಕುಲಿಶಾಭಿಘಾತಃ ವ್ರಣ ಸಂರೂಢ ಭಾಸ್ವದ್ವಿಜಯ ಲಕ್ಷಣ ಲಕ್ಷೀಕೃತ

21. ವಿಶಾಲ ವಕ್ಷಸ್ಥಲಃ ಸಮಧಿಗತ ಸಕಲ ಶಾಸ್ತ್ರಾರ್ತ್ಥ ತತ್ವಸ್ಸಮಾರಾಧಿತ ತ್ರಿವರ್ಗ್ಗೋ ನಿರವದ್ಯ ಚರಿತಃಪ್ರ

22. ತಿದಿನ ಮಭಿವರ್ದ್ಧಮಾನ ಪ್ರಭಾವೋ ಭೂವಿಕ್ರಮ ನಾಮಧೇಯಃ ಅಪಿಚ । ನಾನಾಹೇತಿ ಪ್ರಹಾರ ಪ್ರವಿಘಟಿ

23. ತ ಭಟೋರಃ ಷ್ಕವಾಟೋತ್ಥಿತಾಸೃದ್ಧಾರಾಸ್ವಾದ ಪ್ರಮತ್ತ ದ್ವಿಪ ಶತಚರಣ ಕ್ಷೋದ ಸಮ್ಮ[ರ್ದ್ದ] ಭೀಮೇ ಸಂಗ್ರಾಮೋ ಪಲ್ಲವೇ

24. ನ್ದ್ರಃ ನ್ನರಪತಿ ಮಜಯದ್ಯೋ ವಿಳನ್ದಾಭಿಧಾನೇ ರಾಜಾ ಶ್ರೀ ವಲ್ಲಭಾಖ್ಯಸ್ಸಮರ ಸತಜಯಮಾಪ್ತ ಲಕ್ಷ್ಮೀವಿಲಾಸ

25. ಃ ತಸ್ಯಾನುಜೋ ನತನರೇನ್ದ್ರ ಕಿರೀಟಕೋಟಿ ರತ್ನಾರ್ಕ್ಕದೀಧಿತಿ ವಿರಾಜಿತ ಪಾದಪತ್ಮಃ ಲಕ್ಷ್ಮ್ಯಾ ಸ್ವಯಂ ವೃತ ಪತ್ತಿರ್ನ್ನವ ಕಾಮನಾಮಾ

26. ಶಿಷ್ಟಃ ಪ್ರಿಯೋರಿಗಣ ದಾರಣ ಗೀತಕೀರ್ತ್ತಿಃ ತಸ್ಯ ಕೊಙ್ಗಣಿ ಮಹಾರಾಜಸ್ಯ ಶಿವಮಾರಾಪರ ನಾಮ ಧೇಯಸ್ಯ ಪೌತ್ರಃ

II B—

27. ಸಮವನತ ಸಮಸ್ತ ಸಾಮನ್ತ ಮಕುಟತಟ ಘಟಿತ ಬಹಲರತ್ನ ವಿಲಸದಮರ ಧನುಷ್ಷಣ್ಡ ಮಣ್ಡಿತ ಚರಣನ

28. ಖಮಣ್ಡಲೋ ನಾರಾಯಣ ಚರಣ.ನಿಹಿತ ಭಕ್ತಿಃ ಶೂರ ಪುರುಷ ತುರಗನರವಾರಣ ಘಟಾ ಸಂಘಟ್ಟ ದಾರುಣ ಸಮರ

29. ಶಿರಸಿ ನಿಹಿತಾತ್ಮ ಕೋಪೋ ಭೀಮಕೋಪಃ ಪ್ರಕಟರತಿ ಸಮಯ ಸಮನುವರ್ತ್ತನ ಚತುರ ಯುವತಿ ಜನಲೋಕಧೂರ್ತ್ತೋ ಲೋ

30. ಕಧೂರ್ತ್ತಃ ಸುದುರ್ದ್ಧರಾನೇಕ ಯುದ್ಧಮೂರ್ಧ ಲಬ್ಧವಿಜಯ ಸಮ್ಪದಹಿತ ಗಜಘಟಾಕೇಸರಿ ರಾಜ್ಯ ಕೇಸರಿ ಅಪಿಚ । ಯೋ

31. ಗಙ್ಗಾನ್ವಯ ನಿರ್ಮ್ಮಲಾಂಬರ ತಲವ್ಯಾಭಾಸನ ಪ್ರೋಲ್ಲ ಸನ್ಮಾರ್ತ್ತಣ್ಡೋರಿ ಭಯಙ್ಕರಃ ಶುಭಕರಃ ಸನ್ಮಾರ್ಗ್ಗ ರಕ್ಷಾಕರಃ ಸೌರಾ

32. ಜ್ಯಂ ಸಮಪೇತ್ಯರಾಜ ಸಮಿತೌರಾಜನ್ನುಗ್ಗಣ್ಯೈರುತ್ತಮ್ಯೈ ರಾಜಾಶ್ರೀ ಪುರುಷಶ್ಚಿರಂ ವಿಜಯತೇ ರಾಜನ ಚೂಡಾಮಣಿ

33. ಃ ಕಾಮೋ ರಾಮಾಸುಚಾಪೇ ದಶರತತನಯೋ ವಿಕ್ರಮೇ ಜಾಮದಗ್ನ್ಯಃ ಪ್ರಾಜ್ಯೈಶ್ವರ್ಯ್ಯೇ ಬಲಾರಿರ್ಬ್ಬಹುಮ

34. ಹಶಿರವಿಃ ಸ್ವಪ್ರಭುತ್ವೇ ಧನೇಶಃ ಭೂಯೋ ವಿಖ್ಯಾತಶಕ್ತಿ ಸ್ಫುಟತರ ಮಖಿಲಪ್ರಾಣ ಭಾಜಾಂ ವಿಧಾತಾ

35. ಧಾತ್ರಾಸೃಷ್ಟಪ್ಪ್ರ ಜಾನಾಮ್ಪತಿರಿತಿ ಕವಯೋ ಯಪ್ರಶಂಸನ್ತಿನಿತ್ಯಮ್ ಸತುಪ್ರತಿದಿನ ಪ್ರವೃತ್ತ ಮಹಾ ದಾನ ಜನಿತ ಪುಣ್ಯಾ

36. ಹಘೋಷ ಮುಖರಿತ ಮನ್ದಿರೋದರಃ ಶ್ರೀಪುರುಷ್ ಪ್ರಥಮ ನಾಮಧೇಯಃ ಪೃಥಿವೀ ಕೊಂಗಣಿ ಮಹಾರಾಜಃ ತತ್ಪುತ್ರಃ ಪ್ರತಾ

37. ಪ ವಿನಮಿತ ಸಕಲ ಮಹೀಪಾಲ ಮೌಲಿ ಮಾಲಾಲಾಲಿತ ಚರಣಾರವಿನ್ದ ಯುಗಲೋ ನಿಜಭುಜ ವಿರಾಜಿತ ನಿಶಿತ

38. ಖಳ್ಗಪಟ್ಟ ಸಮಾಕೃಷ್ಟಾ ನಿಷ್ಟ ಧರಾಪಾಲ ವಲ್ಲಭಜಯ ಶ್ರೀ ಸಮಾಲಿಂಗಿತ ಸ್ಸಮರ ಮುಖಸಮ್ಮು ಖಾಗತರಿಪು

39. ನೃಪತಿ ಗಜಘಟಾಕುಮ್ಭ ನಿರ್ಭೇದನೋಚ್ಛಲಿತ ರಕ್ತಚ್ಛಟಾಪಾತ ಪಾಟಲಿತನಿಜಭುಜಸ್ತಮ್ಭಃ ಆಕರ್ಣ್ಣ ಸಮಾಕೃಷ್ಟ

III A—

40. ಚಾಪ ಚಕ್ರವಿನಿರ್ಮ್ಮುಕ್ತ ನಾರಾಚ ಪರಂಪರಾಪಾತಪಾತಿತಾರಾತಿಮಣ್ಡಲೋ ಬಹುಸಮರ ಸಮಾರ್ಜ್ಜಿತಜಯಪತಾಕಾ

41. ಶತತಬಲಿತನಭಸ್ತಲೋ । ಯಸ್ಮಿನ್ಪ್ರಯಾತ ವತಿಕೋಪ ವಶಮ್ಮಹೀಶೋ ಯಾನ್ತಿಕ್ಷಣಾದಹಿತ ಭೂಮಿ ಭುಜೋ ರಣಾಗ್ರೇ

42. ಅತ್ರಾವಲೀವಲಯ ಭೀಷಣಮಸ್ತಕಸ್ಯ ವಕ್ತ್ರಾನ್ತರಂ ಕ್ಷತಜಕರ್ದ್ದಮದುನ್ನಿರೀಕ್ಷಮ್ ಸತುಶಿಶಿರಕರ ನಿಕರ ನಿರ್ಮ್ಮಲನಿಜಯ

43. ಶೋರಾಜಿವಿಶದೀಕೃತ ದಶಾಶಾಚಕ್ರಸ್ಸಮಸ್ತ ಚಕ್ರವರ್ತ್ತಿ ಲಕ್ಷಣೋಪಲಕ್ಷಿತೋ ನಿರಪೇಕ್ಷಪರೋಪಕಾರ ಸಂಪಾದನೈಕ

44. ವ್ಯಸನಃ ಪ್ರವರ್ತ್ತಿತ ನ್ಯಾಯ ಬಲಸಮುನ್ಮೂಲಿತ ಕಲಿಕಾಲ ವಿಲಸಿತೋ ನಿಪುಣ ನಿಜನೀತಿ ಪ್ರಯೋಗಾಪ

45. ಹಸಿತ ಬೃಹಸ್ಪತಿಃ ಕುನೃಪತಿಕದಮ್ಬ ಕಪಟಕೋಟೀ ವಿಘಟಿತ ಧರ್ಮ್ಮವಲಮ್ಬನ ಶಿಲಾಸ್ತಂಭಾಯಮಾನ

46. ಚರಿತ ಸತತ ಪ್ರವೃತ್ತ ದಾನಸನ್ತರ್ಪ್ಪಿತ ದ್ವಿಜಾತಿಲೋಕಃ ಪ್ರೋನ್ಮೂಲಿತ ವಿಕಾರಿನೋ ಸರ್ವ್ವಲೋಕೋಪಕಾರಿ

47. ನೋ ಯಸ್ಯದಾನೇನ ದಿಙ್ನಾಗದಾನ ಧಾರಾಪೃಥಮ್ಕೃತಾ । ಅಪಿಚ॥ ಜಟಾನಾಂ ಸಘಾತೈರಿಹಭುವಿ ಕೃತಾನೂನ

48. ವಿಪದಾಂ ಕಲಾನಾಮಾಧಾರೋ ಬುಧಜನ ಹಿತಾಪಾದನಪರಃ ಗುಣಾನಾಂ ಶುದ್ಧಾನಾಮಪಿ ನಿಯತ ಮುತ್ಪತ್ತಿ ಭವನಮ್

49. ನೃಪಾಣಾನ್ನೇ ತಾಯಮ್ಕವಿರಿತ್ತಿಮತಃ ಕಾವ್ಯಕುಶಲೈಃ ದುವ್ವಿಗಾಹ ಪಣಿಸುತಮತ ಪಾರಾವಾರ ಪಾರದೃಶ್ವಾ

50. ಪ್ರಮಾಣ ಶಾಸ್ತ್ರ ಶಾಣನಿಶಾತೀಕೃತಧೀರಧಿಷಣ ಸ್ವಾಮಜ ತನ್ತ್ರ ತತ್ವಾವಬೋಧವಿಮಳೀಕೃತ ಬುಧೋ ಹಸ್ತಿ

51. ನೀ ವಕ್ತ್ರೋದ್ಭವಯತಿ ಪ್ರವರ ಮತಾವಬೋಧನ ಗಭೀರಮತಿಃ ವಿದ್ವನ್ಮತಿವಿತತಿ ವಿಕಲ್ಪಿತ ಯತಯಾತ ವಿಚಾರ

52. ವಿಚಕ್ಷಣೋಙ್ಗೀಕೃತ ತುರಙ್ಗಮಾಗಮ ಪ್ರಯೋಗ ಪರಿಣತೋಧನುರ್ವ್ವಿದ್ಯಾಮ್ಭೋರುಹ ವನಗಹನ ವಿಕಾಸನ

III B—

53. ವಿದಗ್ಧ ಮರೀಚಿಮಾಲಿನಿಜನಿರ್ಮ್ಮಿತ ಗಜದನ್ತಕಲ್ಪನಾಗಮಾನಲ್ಪ ಚೇತಾವಿರಚಿತ ಸೇತುಬನ್ಧ ನಿಬನ್ಧನಾನನ್ದಿ

54. ತ ವಿಪಶ್ಚಿನ್ಮಣ್ಡಲಸ್ಸಕಲ ನಾಟಕವಿಷಯ ಸನ್ಧಿ ಸನ್ಧ್ಯಂಗಾದಿ ಯೋಜನಾಚತುರೋ ನಿರುಪಮ ನಿಜ ರೂಪ ನಿರ್ಜ್ಜಿತಮ

55. ಕರಧ್ವಜೋ ಮಕರಧ್ವಜ ಗುರುಚರಣ ಸರೋಜನಿನಮನ ಪವಿತ್ರೀ ಕೃತೋತ್ತಮಾಙ್ಗಃ ಮುದುಗುನ್ದೂ ನ್ನಾಮ ಗ್ರಾಮೋಪವಿಷ್ಟ

56. ರಾಷ್ಟ್ರಕೂಟ ಚಾಳುಕ್ಯ ಹೈಹಯ ಪ್ರಮುಖ ಪ್ರವೀರಸನಾಥ ವಲ್ಲಭಸೈನ್ಯವಿಜಯ ವಿಖ್ಯಾಪಿತ ಪ್ರಭಾವಃ

57. ಅಪಿಚ॥ ಘೋರಾಶ್ವೀಯಂ ಸಮನ್ತಾತ್ಪ್ರಬಲ ಮುಪಗತವ್ಯಾಪ್ತ ದಿಗ್ಚಕ್ರವಾಳಂ ನಿರ್ಜ್ಜಿತ್ಯಾನೇಕ ಸಂಖ್ಯೈ ನ್ನಿಶಿತ

58. ನಿಜ ಭುಜೋನ್ಮುಕ್ತ ನಾರಾಚ ಜಾಲೈಃ ದೇವೋಯಃ ಪ್ರಾಜ್ಯತೇಜಾ ಸ್ತಿಮಿರಮ್ಮಿಮಹತ್ತೀವ್ರ ಭಾನು ಮ್ಮರ್ಯಾಜ್ಜೈ ದುರ್ವ್ವಾರ್

59. ರೋದಾರ ಪಾತ್ರೈರುದಯಮಭಿಲಷನ್ಸ್ವನ್ನಿವೇಶಂ ವಿವೇಶ॥ ಸತು ಹರಿರಿವ ಸತತ ಸಂಭಾವಿತದ್ವಿಜಪತಿಃ

60. ಸಹಸ್ರ ಕಿರಣ ಇವ ಪ್ರತಿದಿವಸೋಚಿತೋದಯೋ ಭುಜಂಗಲೋಕ ಇವ ವಿಗತ ಭಯ ರತ್ನಾಕರ ಇವಾ ಸ್ಪೃಷ್ಟಕಲಂ

61. ಕೋ ದುರ್ಯ್ಯೋಧನೋಪ್ಯಭಿನನ್ದಿತಾರ್ಜುನಗುಣೋ ವಾಹಿನೀ ಪತಿರಪ್ಯಜಡಾಶಯಃ ಶೀತಕರೋಪ್ಯ ನಾಲಿಂ

62. ಗಿತ ಮಲಿನಭಾವೋ ರಾಷ್ಟ್ರಕೂಟ ಪಲ್ಲವಾನ್ವಯ ತಿಲಕಾಭ್ಯಾಮ್ ಮೂರ್ದ್ಧಾಭಿಷಿಕ್ತ ಗೋವಿನ್ದ ರಾಜನನ್ದಿ[ವ]ರ್ಮ್ಮಾಭಿ

63. ಧೇಯಾಭ್ಯಾಂ ಸಮನುಷ್ಠಿತರಾಜ್ಯಾಭಿಷೇಕಾಭ್ಯಾ ನಿಜಕರ ಘಟಿತ ಪಟ್ಟವಿಭೂಷಿತಲಲಾಟ ಪಟ್ಟೋವಿ

64. ಖ್ಯಾತ ವಿಮಲ ಗಂಗಾನ್ವಯ ನಭಸ್ತಲ ಗಭಸ್ತಿ ಮಾಲೀ ಕೊಙ್ಗಣಿ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇ

(ಇಲ್ಲಿ ಒಂದು ಹಲಗೆ ಹೋಗಿದೆ).

V-A—

65. ಭಾನ್ಮೋಹಾತ್ಪ್ರ ಮೂದೇನವಾಸಪಞ್ಚ ಭಿರ್ಮ್ಮಹದ್ಭಿಃಪ್ರಾತಕ್ಯೆ ಸಂಯುಕ್ತೋಭವತಿ ಯೋರಕ್ಷತಿಸ ಪುಣ್ಯಭಾಗ್ಭವತಿ

66. ಅಪಿಚಾತ್ರ ಮನುಗೀತಾ ಶ್ಲೋಕಾ ॥ ಸ್ವದತ್ತಾಮ್ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುನ್ಧರಾಂ ಷಷ್ಟಿಂ ವರ್ಷ ಸಹಸ್ರಾಣಿ

67. ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ ಸ್ವನ್ದಾತುಂಸುಮಹಚ್ಛಕ್ಯಂ ದುಃಖಮ್ಯನಸ್ಯ ಪಾಲನಂ ದಾನಂವಾಪಾಲ ನಂವೇತಿ

68. ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾಭುಕ್ತಾ ರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯದಾಭೂ

69. ಮಿ ತಸ್ಯ ತಸ್ಯ ತದಾ ಪಲಮ್ ಬ್ರಹ್ಮಸ್ವನ್ತುವಿಷಂ ಘೋರಂ ನಭಿಷಂ ವಿಷಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂ

70. ಹನ್ತಿ ಬ್ರಹ್ಮಸ್ವಂ ಪುತ್ರಪೌತ್ರಿಕಮ್ ಸರ್ವ್ವಕಲಾಧಾರಭೂತ ಚಿತ್ರಕಲಾಭಿಜ್ಞೇನ ವಿಶ್ವಕರ್ಮಾ

71. ಚಾರ್ಯ್ಯೇಣೇದಂ ಶಾಸನಂ ಲಿಖಿತಮ್ ಚತುಷ್ಪಣ್ಡುಕಬ್ರೀಹಿ ಬೀಜವಾಪಮಾತ್ರಂ ದ್ವಿಖಣ್ಡುಕಕಂಗು ಕ್ಷೇತ್ರಂ ತದಪಿ ಬ್ರ

72. ಹ್ಮಜ್ಞಾಯಮಿವ ರಕ್ಷಣೀಯ ೧ ೧

Transliteration.

I-B—

1. svasti jitam bhagavatā gata-ghana-gaganābhēna Patma-nābhēna srīmad-Jāhnavēya-kulāmala-vyōmāvabhā-
2. sana-bhāskaraḥ sva-khaḷgaika-prahāra-khaṇḍita-mahāśilā-stambha-labdha balaparākramō dāruṇārigaṇa vidāraṇō
3. palabdha-vraṇa-vibhūshaṇa-vibhūshitaḥ Kāṇvayānasagōtraḥ srīmat-Koṃgaṇi-varmma-dharmma-mahādhirājaḥ
4. tasya putraḥ pitur anvāgata-guṇa-yuktō vidyā-vinaya-vihita-vṛittaḥ samyak-prajā-pālana-matrādhigata-rājya-
5. prayōjanō vidvat-kavi-kāñchana- nikashōpala-bhūtō nīti-śāstrasya vaktṛi-prayōktṛi-kuśalō Dattaka-sūtra-vṛi-
6. ttēṛ-praṇētā śrīmān Mādhava-mahādhirājaḥ tat-putraḥ pitṛi-paitāmaha-guṇayuktōñēka-chā-

7. turddanta-yuddhāvāpta-chatur-udadhi-salilāsvādita-yaśāḥ-śrīmadd-Harivar-mma-mahādhirāja
8. ḥ tat-putrō dvija-guru-dēvatā-pūjana-parō Nārāyaṇa-charaṇānudhyātaḥ śrīmān Vishṇugōpa-mahādhi-
9. rājaḥ tat-putraḥ Tryambaka-charaṇāmbhōruha-rajaṟ-pavitrīkṛitōttamaṅgaḥ sva-bhuja-bala-parākrama-
10. (krama)-kraya-krīta-rājyaḥ Kaliyuga-bala-paṃkāvasanna-dharmma-vṛishō-ddhāraṇa-nitya-sannaddhaḥ śrīmān Mādha-
11. va-mahādhirājaḥ tat-putraḥ śrīmat Kadamba-kula-gagana-gabhasti-mā-linaḥ Kṛishṇavarmma-mahādhi-
12. rājasya priya bhāginēyō vidyā-vinayāti-śaya-paripūritāntarātmā nira-vagraha-pradhā-
13. na-śaujyā(?) vidvatsu prathama-gaṇyaḥ śrīmān Koṅgaṇi-mahādhirājaḥ Avinīta-nāmā tat-putrō Vijṛimbha-

II-A—

14. māṇa-śakti-trayaḥ Andari-Ālattū(r)-pporuḷaṟe-Peḷnagarādy-anēka-samara-mukha-makhahūta-prahata-
15. śūra-purusha-paśūpahāra-vighasa-vihastīkṛita-Kṛitāntāgni-mukhaḥ Ki-rātārjunīya-pañchadaśas-sargga-ṭīkā-
16. karō Durvvinīta-nāmadhēyaḥ tasya putrō durddānta-vimardda-vimṛidita-viśvambharādhipa-mauḷi.mālā-makaranda-
17. puñja-piñjarīkriyamāṇa-charaṇa-yugaḷa-naḷinō Mushkara-nāmadhēyaḥ tasya putraḥ chatur-ddaśa vidyāstā-
18. nādhigata-vimalamatiḥ visēshatō ' nava-sēshasya nīti-śāstrasya vaktṛi-prayōktṛi-kuśalō ripu-timi-
19. ra-nikara-mirākaraṇōdaya-bhāskaraḥ srī-Vikrama-prathita-nāmadhēyaḥ tasya putraḥ anēka-samara-
20. sampādita-vijṛimbhita-dvirada-ra (dana)-kuliśābhighātaḥ vraṇa-saṃrūḍha bhāsvad-vijaya-lakshaṇa-lakshīkṛita-
21. viśāla-vakshasthalaḥ samadhigata-sakala-śāstrārtha-tatvassamaradhita-trivarggō niravadya-charitaṟ-pra-
22. tidinam abhivarddhamāna-prabhāvō Bhūvikrama-nāmadhēyaḥ api cha nānā-hēti-prahāra-pravighaṭi-
23. ta-bhaṭōraḥ-(sh)-kavaṭōtthitā sṛid-dhārāsvāda-pramatta-dvipa-śata-cha raṇa kshōda-samma [rda]-bhīmē samgramē Pallavē-
24. ndra(h)n-narapatim ajayad yō Viḷandābhi-dhaṇē rājā Śrīvallabhākhyas samara-sata-jayāvāpta-lakshmī-vilāsa-
25. ḥ tasyānujō nata-narēndra-kirīṭa-kōṭi-ratnārkka-dīdhiti-virājita-pāda-patmaḥ Lakshmyā svayaṃ-vrita pat(t)ir Nava-kāma-nāmā

26. śishṭah-priyō'ri-gaṇa-dāraṇa-gīta-kī(r)-ttiḥ tasya Koṅgaṇi-mahārājasya Śivamārāpara-nāmadhēyasya pautraḥ

II-B—

27. samavavanta-samasta-sāmanta-makuṭa-taṭa-ghaṭita-bahala-ratna-vilasad-amara-dhanush-khaṇḍa-maṇḍita-charaṇa-na-
28. kha-maṇḍalō Nārāyaṇa-Charaṇa-nihita-bhaktiḥ- śūra-purusha-turaga-nara-vāraṇa-ghaṭa-samghaṭṭa dāruṇa-samara-
29. śirasi-nihitātma-kōpō bhīma-kōpaḥ prakaṭa-rati-samaya-samanuvarttana-Chatura-yuvati-jana-lōka-dhūrtttō-lō-
30. ka-dhūrttaḥ su-durdd[h]arānēka-yuddha-mūrddha-labdha-vijaya-sampad ahita-gaja-ghaṭā-kēsari rājakēsari apicha yō
31. Gaṅgānvaya-nirmalāmbara- tala-vyābhā-sana-prollasan-mārttaṇḍô'ri-bha-yaṅkaraḥ śubha-karaḥ sanmārgga-rakshākaraḥ saurā-
32. jyam samapētya rāja-samitau rājan guṇair uttamai[ḥ] rājā Śrīpurushaś-chiram vijayatē rajanya-chūḍāmaṇi
33. ḥ Kāmō rāmāsu chāpē Daśarata-tanayō Vikramē Jāmadagnyaḥ Prājyai-śvaryyē Balārir bahu-ma
34. haśi raviḥ sva-prabhutvē Dhanēśaḥ bhūyō vikhyāta-śakti [ḥ] sphuṭataram-akhila-prāṇabhājām Vidhātā
35. Dhātrā sṛishṭaṛ-prajānām patir iti kavayō ya [ṃ] praśaṃsanti nityam sa tu prati-dina-pravṛitta-mahādāna-janita-puṇyā-
36. ha-ghōsha-mukharita-mandirōdaraḥ Śrīpurusha-prathama-nāmadhēyaḥ Pṛithivī- Koṃgaṇi-mahārājaḥ tat-putraḥ pratā-
37. pa-vinamita-sakala-mahīpāla maulimālā-lālita-charaṇāravinda-yugalō nija-bhuja-virājita-niśita
38. khaḷga-paṭṭa-sam-ākṛishṭānishṭa-dharāpāla-vallabha jaya-śrī-sam-āliṃgitas-samara-mukha-sammukhāgata-ripu-
39. nṛipati-gaja-ghaṭā-kumbha-nirbhēda-nōchchhalita-raktachchhaṭā-pātapāṭa-lita-nija-bhuja-stambhaḥ ā-karṇṇa-samākṛishṭa-

III-A—

40. chāpa--chakra--vinirmmukta--nārāchap--aramparā--pāta-pātitārāti-maṇḍalō bahu-samara-samārjjita-jayapatākā-
41. śata-śabalita-nabhastalō ! yasmin prayātavati-kōpa-vaśam mahīśō yānti-kshaṇād-ahita-bhūmi-bhujō raṇāgre-
42. atrāvalī-valaya-bhīshaṇa-mastakasya vaktrāntaraṃ kshataja-karddama-dun-nirīksham sa tu śiśirakara-nikara-nirmmala-nija-ya
43. śō-rāji-viśadīkṛita-daśāśā-chakras-samasta-chakravartti-lakshaṇōpa-lakshitō nirapēksha-parōpakāra-sampādanaika-
44. vyasanaḥ pravarttita-nyāya-bala-samunmūlita-Kali-kāla-vilasitō nipuṇa-nija-nīti-prayōgāpa-

Since, unfortunately, an important plate is missing form the record the names of both the donor and the donee are lost, so that it is not possible to assign the record to any king definitely. The first three plates are identical with Perjjarangi plates as already mentioned as regards the genealogy and the details about the various kings up to Śivamāra II. Since the characters are also identical, it is not impossible that these plates also belong to the period of Rāchamalla I. If indeed this were a definite fact, the record would have been very helpful in reconstructing the history of Râchamalla I since no inscription definitely assignable to his reign has yet been discovered and this record would have supplemented the Perjjarangi plates as regards the details of the reign.

However on the presumption that this grant is of Râchamalla I, we may assign it to the early part of the 9th century A.D.

For the details about the Ganga history mentioned in this record please see inscription No. 31 of the present report.

35.

On a stone in the field of patel Kallegauḍa at Kalledēvarapura, Jagaḷūr taluk.
Size $2\frac{1}{2}' \times 1'$

ಜಗಳೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಕಲ್ಲೇದೇವರಪುರದ ಪಟೇಲ್ ಕಲ್ಲೇಗೌಡರ ಜಮೀನಿನಲ್ಲಿ ಹೂತಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1'$

1. ಪರಿಧವಿ ಶಂವತ್ಸರದ ಜೇಷ್ಠ ಬ ೫ ಶ್ರೀಮ
2. ತುಕಲ್ಯೆದೇವನಪುರದ ಕಂತಿಯವೊಡೆ
3. ಯರಿಗೆ ಮುರಾರಿ ಹಿರಿಯಹರಿಗೆನಯಕ್ಕ
4. ರಮಕ್ಕಳುದಯೆನಯಕ್ಕರು ಕೊಟ್ಟಧರ್ಮ
5. ವ್ರಿತ್ತಿಯಕ್ರಮ ಯಂತೆಂದರೆ ನಂಮ ನಯಕ್ಕ
6. ತನಕ್ಕೆಸಲುಹತುಂಬುರಗುತ್ತಿಯ ನಡವೊಳಗಣ
7. ಜೊಂಮಪುರದ ಕೆಱೆಯ ಕೆಳಗಣಗದೆ ಅಚುಕಟಿನಲು
8. ಸ್ಥಳಬೀಜವರಿಯಎರೆಯಭೂಮಿಯಲು॥ಜೋಳದಬಿ
9. ಜವರಿ ಕಂ । ಉಭಯಂಬೀಜವರಿ ಕಂ।॥ ನಸಾನದಲು
10. ಹದಿನಯ್ದು ಕೊಳಗ ಬೀಜವರಿಯನು ನಿಮಗೆ ನಲು ಧರಪೂ
11. ರಾಗಿಕೊಟೆಉ ಈ ಕ್ಷೇತ್ರವನು ಚಂದ್ರ ಸುರಿಯರು ಪ
12. ರಿಯಂಧರಉ ಅಳುಪಿದರೆ ವರಣಸಿಯ[ಲಿ]
13. ಗೋವೆಥೆ ಬ್ರಂಹಣವೆಥೆಯು ಮಡಿದಪಾಪಕೆ
14. ಹೋಹರು ಎಂದು ಕೊಟಧರ್ಮವ್ರಿತಿ ಶ್ರೀಬನದದೇ[ವತೆ]
15. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This inscription records the grant of some land of the sowing capacity of 15 koḷagas below the tank of Jommapura in the Tumburaguttināḍ, to Kantivoḍeyar of Kalyedēvanapura by Dayenayakka, son of Murāri Hiriya Harigenayakka. Who these Murāri Hiriya Harigenāyaka and Kantivoḍeyar were cannot be determined. They are not met with so far in any of the inscriptions. Probably Kantivoḍeyar was a Vīraśaiva guru of that place. Dayenayakka does not appear to have belonged either to the Chitaldrug or the Harati line of chiefs. He might have been a petty local chieftain.

The details of the date given in the grant are Parīdhāvi sam. Jēshṭha ba. 5. No Śaka era is mentioned. The characters appear to belong to the beginning of the 17th century A.D. and Parīdhāvi may correspond to 1612 A.D. If that is so, the date of the inscription would be 8th June 1612 A.D.

The usual imprecatory sentence is found at the end to the effect that he who destroys the grant would incur the sin of killing cows and Brahmans at Vāraṇāsi.

36.

At the village Rastemāchanahaḷḷi of the same taluk, on a stone in front of the Basavaṇṇa temple.

Size 2'×1'

ಅದೇ ತಾಲ್ಲೂಕು ರಸ್ತೆಮಾಚನ ಹಳ್ಳಿಯಲ್ಲಿ ಬಸವಣ್ಣನ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'×1'

1. ಕೀಲಕ ಸಂಹಚದಲಿ ಗೌಡ
2. ಕಲಪಮೂದಿನಯಕ ನಿಂ
3. ಗಣವೊಡೆಯರ ಮಟ ಮನ್ಯ

Note.

This records the grant of some land to the matt of Ningaṇa Voḍeyar by Gauḍa Kalapa and Mādi Nayaka. The inscription is not dated in the Śaka era. Only the cyclic year Kīlaka is given. The characters seem to belong to about the 18th century A.D.

Since, unfortunately, an important plate is missing form the record the names of both the donor and the donee are lost, so that it is not possible to assign the record to any king definitely. The first three plates are identical with Perjjarangi plates as already mentioned as regards the genealogy and the details about the various kings up to Śivamāra II. Since the characters are also identical, it is not impossible that these plates also belong to the period of Rāchamalla I. If indeed this were a definite fact, the record would have been very helpful in reconstructing the history of Râchamalla I since no inscription definitely assignable to his reign has yet been discovered and this record would have supplemented the Perjjarangi plates as regards the details of the reign.

However on the presumption that this grant is of Râchamalla I, we may assign it to the early part of the 9th century A.D.

For the details about the Ganga history mentioned in this record please see inscription No. 31 of the present report.

35.

On a stone in the field of patel Kallegauḍa at Kalledēvarapura, Jagaḷūr taluk.
Size $2\frac{1}{2}' \times 1'$

ಜಗಳೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಕಲ್ಲೇದೇವರಪುರದ ಪಟೇಲ್ ಕಲ್ಲೇಗೌಡರ ಜಮೀನಿನಲ್ಲಿ ಹೂತಿರುವ ಕಲ್ಲು.
ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1'$

1. ಪರಿಧವಿ ಶಂವತ್ಸರದ ಜೇಷ್ಠ ಬ ೫ ಶ್ರೀಮ
2. ತುಕಲ್ಯೆದೇವನಪುರದ ಕಂತಿಯವೊಡೆ
3. ಯರಿಗೆ ಮುರಾರಿ ಹಿರಿಯಹರಿಗೆನಯಕ್ಕ
4. ರಮಕ್ಕಳುದಯೆನಯಕ್ಕರು ಕೊಟ್ಟಧರ್ಮ
5. ವ್ರಿತ್ತಿಯಕ್ರಮ ಯಂತೆಂದರೆ ನಂಮ ನಯಕ್ಕ
6. ತನಕ್ಕೆಸಲುಹತುಂಬುರಗುತ್ತಿಯ ನಡವೊಳಗಣ
7. ಜೊಂಮಪುರದ ಕೆಱೆಯ ಕೆಳಗಣಗದೆ ಅಚುಕಟಿನಲು
8. ಸ್ಥಳಬೀಜವರಿಯಎರೆಯಭೂಮಿಯಲು॥ಜೋಳದಬಿ
9. ಜವರಿ ಕಂ । ಉಭಯಂಬೀಜವರಿ ಕಂ।॥ ಸಸಾನದಲು
10. ಹದಿನಯ್ದು ಕೊಳಗ ಬೀಜವರಿಯನು ನಿಮಗೆ ನಲು ಧರಪೂ
11. ರಾಗಿಕೊಟೆಲು ಈ ಕ್ಷೇತ್ರವನು ಚಂದ್ರ ಸುರಿಯರು ಪ
12. ರಿಯಂಧರಲು ಅಳುಪಿದರೆ ವರಣಸಿಯ[ಲಿ]
13. ಗೋವೆಥೆ ಬ್ರಂಹಣವೆಥೆಯ ಮಡಿದಪಾಪಕೆ
14. ಹೋಹರು ಎಂದು ಕೊಟಧರ್ಮವ್ರಿತಿ ಶ್ರೀಬನದದೇ[ವತೆ]
15. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This inscription records the grant of some land of the sowing capacity of 15 koḷagas below the tank of Jommapura in the Tumburaguttināḍ, to Kantivoḍeyar of Kalyedēvanapura by Dayenayakka, son of Murāri Hiriya Harigenayakka. Who these Murāri Hiriya Harigenāyaka and Kantivoḍeyar were cannot be determined. They are not met with so far in any of the inscriptions. Probably Kantivoḍeyar was a Vīraśaiva guru of that place. Dayenayakka does not appear to have belonged either to the Chitaldrug or the Harati line of chiefs. He might have been a petty local chieftain.

The details of the date given in the grant are Parīdhāvi saṁ. Jēshṭha ba. 5. No Śaka era is mentioned. The characters appear to belong to the beginning of the 17th century A.D. and Parīdhāvi may correspond to 1612 A.D. If that is so, the date of the inscription would be 8th June 1612 A.D.

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36.

At the village Rastemāchanahaḷḷi of the same taluk, on a stone in front of the Basavaṇṇa temple.

Size 2'×1'

ಅದೇ ತಾಲ್ಲೂಕು ರಸ್ತೆಮಾಚನ ಹಳ್ಳಿಯಲ್ಲಿ ಬಸವಣ್ಣನ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'×1'

1. ಕೀಲಕ ಸಂಹಚದಲಿ ಗೌಡ
2. ಕಲಪಮೂದಿನಯಕ ನಿಂ
3. ಗಣವೊಡೆಯರ ಮಟ ಮನ್ಯ

Note.

This records the grant of some land to the matt of Ningaṇa Voḍeyar by Gauḍa Kalapa and Mādi Nayaka. The inscription is not dated in the Śaka era. Only the cyclic year Kīlaka is given. The characters seem to belong to about the 18th century A.D.

HASSAN DISTRICT.

Ālur Taluk.

37.

At Pāḷya, Pāḷya hobli, on a stone to the south of the Janārdanasvāmi temple (Hassan No. 19 revised).

Size 4′ × 1¾′

ಆಲೂರು ತಾಲ್ಲೂಕು ಪಾಳ್ಯದ ಜನಾರ್ದನಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಕ್ಕೆ ನೆಟ್ಟಕಲ್ಲು. (ಹಾಸನದ ತಾಲ್ಲೂಕಿನ 19ನೆಯ ಶಾಸನದ ತಿದ್ದುಪಡಿ).

ಪ್ರಮಾಣ 4′ × 1¾′

1. ನಮಃಪಂಕಜನೇತ್ರಾಯ ಹರಯೇ ಪೀತವಾಸಸೇ ವಾಸುದೇವಾಯ ಕೃಷ್ಣಾಯ ನಿತ್ಯಂ ಶ್ರೀ
2. ಸ್ಥಿತವಕ್ಷಸೇ (?) . . . .
3. . . . . ನೃಪಾಳ . .
4. ಯಕಲ್ಕಿಜನಾರ್ದ್ದನಾಯ ದೀನದಯಾಳು . . . .
5. . . . .
6. ನತನಸೇಪಕವಿತಾಜನದಾತಾ(?) ಪರಿಶ್ರಿತ ಬುಕ್ಕರಾಯಸುತ(?) ತೆಪ್ಪದ ನಾಗಣ್ಣ
7. . . . . . . ರಾಯರ ಗಂಡನ ವಿರಚಿಸಿದ ತಿಪ್ಪರಾಯ
8. . . . ನಿರುಪಮುದಂಕಿತದ ಧರ್ಮ್ಮಶಾಸನಕೃತಿಯಂ॥ . . . . . . ಬಿರುದಿನ
9. ಗಣಿ ದೇವರಧಿಕಗುಣಗಣನಿಳಯಂ॥ಅದೆಂತೆಂದಡೆ॥ . . . . . ಬ್ರಹ್ಮಕ್ಷತ್ರಿಯ
10. . . . . ನೆಱೆರಾಉತರ ಸತ್ತಿ ಸೆಣಸುವಧಿಕರಿಪುಹೃತುಕೊಂತಂ ಸಜ್ಜನ
11. . . . . ಈಶ್ವರಾಂಕಂಗೆ ವನಿತಾನಿಧಿಯೆನಿಸಿ ಮೆಱೆವ ವೀರಾಂಬೆದೇವಿ
12. ಗಂ ಉದಿಸಿದ ನಂದನಂ . . . ವನಮೂಲಿವೊಲೊಪ್ಪಿದ ತೇಜಂಗಡ ತಿಪ್ಪಂ॥ಸಿಂಗರನಗರಾ
13. . . . . ಧಾರಿತಿಪ್ಪನೃಪಾಳನ . . . ಸಿಂಗರದೇವಿಯನುಪಮಚರಿತ್ರೆ . . . .
14. . . ತಿಪ್ಪಣವೊಡೆಯರು ಉಚ್ಚಂಗಿಯಗೋಪಾಳದೇವನನು ಹರಿದಿಕ್ಕಿಕೊಂಡೊ
15. ಡೆ . . . . . . ಗಂಡನೆಂದುಬಿರುದಂ ಹೇಳಿಸಿಕೊಂಡದಕ್ಕೆ ಸಂಪಾದನೆಯಂ . . . .
16. . . . . ಸತ್ವದಿ ರುದ್ರಸಂಖೆಯವೀರರ ದೇವಗೋಪನೃಪ ಗಾಜಿಯೊ
17. ಳಣ್ಮಿ . . . . . ವೈರಿಮಂಡಳೀಕನಂ ತಲೆಕೊಂಡೊಡೆ ಕೂಡಿ ವಿಶ್ವದಿ ಬಾರಹ ಮಂಡ
18. ಳದೇವರ . . . . . ತಿಪ್ಪರಾಜನಾ॥ವ॥ಬಾರಮಂಡಳಿಕರ . . . . .
19. . . . . ಸಂತತಂ ಸ್ಫುರಿಸುತಿರ್ದ್ದ . . . . .
20. . . . . ದಿಶಾವಧು . . . ನೆಯ್ದಿನಾಕಮಂ ವರಕವಿತಾರ್ಕಿಕಸಿಂ
21. ಹಂ . . . . ಬಿರುದ ತಿಪ್ಪನೃಪಾಲಂ ನಿರುಪಮನುದಾರಚರಿತಂ ಧುರದೊಳು ರಿಪುಮಂಡಳಿಕರ
22. ಮಸ್ತಕಶೂಲ . . . ಶಕವರ್ಷ ೧೨೮೩ನೆಯ ಶಾರ್ವರಿ ಸಂವತ್ಸರದ ಆಶ್ವೀಜ ಶು. ೧೩ ಬುಧ
23. . . . . . ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರ ಅರಿರಾಯವಿಭಾಡ ಭಾಷೆ
24. ಗೆ ತಪ್ಪುವರಾಯರಗಂಡ ಹಿಂದುರಾಯಸುರತಾಳ ಪೂರ್ಬ ಪಶ್ಚಿಮ ಸಮುದ್ರಾಧಿಪತಿ ಶ್ರೀಮ
25. ತು ಬುಕ್ಕಂಣವೊಡೆಯರ ಹಿರಿಯಕೊಮಾರನೆನ್ತೆನ್ಸಿದ ಶ್ರೀಮತು ಖಂತಿಕಾಱರಾಯ

26. ರಗಂಡ . . . . . . ವಿಜಯಭುಜಾದಂಡ ಸತ್ಕೀರ್ತಿಸಹಾಯ ನೆಕ್ಕತುಳ
27. ಭೀಮ ಕಟಕ ಜಗದ್ದಳ ವೀರಾವತಾರ ಶೃಂಗಾರಪುರೀ ಚಕ್ರವರ್ತಿ ಮಂಡಲಗೋವ ವೈರೀಭ
28. ಸಿಂಗ ಕಳಕುಠಾರ ಚಕ್ರವರ್ತಿ . . ಜಗಜೆಟ್ಟಿಗೋಪಾಳ . . ನೆಗರಿಗೊಂಡ ವೀರ ಹಂನೆರಡುಮಂಡ
29. ಲಿಕರ ಗಂಡ ಪುಸಿಯದ ವೀರ . . ಸದಸೊಬಗಹಾರ ತೆಂಕಣರಾಯರಾಉತರ ಗಂಡ ಈಶ್ವರ
30. ದೇವ ವಡೆಯರ ಸುಪುತ್ರ ಕುಲದೀಪಕ ತಿಪ್ಪಂಣವೊಡೆಯರು ಸೆಟ್ಟಿಗನಪಾಳೆಯದ ಶ್ರೀ ಜನಾರ್ದ್ದನ
31. ದೇವರ ಶ್ರೀ ಕಾರ್ಯ್ಯವ ನಡಸುವುದಕ್ಕಾಗಿ ಆ ಪೂಜಾರಿ ಡಾವಣ್ಣ ಚಿಕ್ಕ ಜಂನ್ನಕಲ್ಪಿಗಳಿಗೆ
32. ಕೊಟ್ಟ ಶಿಲಾಶಾಸನದಕ್ರಮವೆಂತೆಂದಡೆ॥ಮಣಲಿಗೆ ನಾಡೊಳಗಣ ಚೆಂಡನಹಳ್ಳಿಯಗ್ರಾಮ ೧ ಮೂಗನಾಡೊಳ
33. ಗಣ ಹೊರನೂಱ ಪುರದ ಗ್ರಾಮ ಅನ್ತು ಉಭಯಂ ಗ್ರಾಮ ೨ ಱೊಳಗಣ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ
34. ಮನೆ ಕಡಿಗುತ್ತಿಗೆ ಆಱುವಣವನೂ ಬನಗುತ್ತಿಗೆ ಆಚತುಶ್ಶೀಮೆಯೊಳಗೆ ಏನುಂಟಾದಸರ್ವಸ್ವಾಮ್ಯ
35. . . . . . . ಆ ಪೂಜಾರಿಗಳು ಆಗುಮಾಡಿಕೊಂಬದು ಚಂಡನಹಳ್ಳಿ ಇ ಪುರದ
36. . . . ಸಲುವ ಗ ೫೦ ಹೊರನೂರಪುರದ ಗ ೩೦ ಅನ್ತು ಉಭಯಂ ಗ ೮೦ ಅಕ್ಷರದಲೂ ಗದ್ಯಾಣ ಎಂಭ
37. ತ್ತು ಆ ಧರ್ಮ್ಮಸ್ಥಳದ ದೇವಸದೇವರ ಕೆಱೆ ಕರಡಿಯಕೆಱೆ ಕೇಸವನಹಳ್ಳಿ ಒಳಕಟ್ಟೆಯಿಂ ತಾಯಹಳ್ಳ
38. ದ ಕಾಲುವೆಯ ಕೆಳಗಣ ತೋಟದಗದ್ದೆ ಅನ್ತಿಷ್ಟಱ ಚತುಸ್ಸೀಮೆಯೊಳಗಳ ಗದ್ದೆಬೆದ್ದಲು
39. ಹಂಚಿಕೊಂಬರು ಪ್ರತಿವರ್ಷ ಈ ಮರ್ಯ್ಯಾದೆಯಲಿ ಆಗುಮಾಡಿಕೊಂಡು ದೇವರ ದಿನಪ್ರತಿ
40. ಕಟ್ಟಳೆ ಪ್ರತಿದಿ ೧ ಕ್ಕಂ ಜನಾರ್ದ್ದನ ದೇವರ ಮೊದಲಿನ ಉಸ್ತಾರಕ್ಕೆ . . ಗದ್ದೆ . .
41. . . . ೨ ಹರಿವಾಣದಲಿ . . . . ಲೋಗರವನು ಎರಡುಹೊತ್ತಿಗೆ ಅಕ್ಕಿ ಹರಿವಾಣ ೨
42. . . . ಕಾಯಿ ೨ ಶುಕ್ರವೀಳ್ಯಕೆ ಅಡಕೆಕಟ್ಟಳೆ ೧ ಶನಿಬುಧವಾರ ಯೆಂಣ್ನೆಮಜ್ಜನ ಅಮೊಸೆಹುಣಿಮೆ
43. ಯಲಿ ೧ ಭಾನುವಾರಸೊಡರು ಪುಷ್ಪ ನಂದಾದೀಪ ೧ ಹ ಆ ದೀವಿಗೆಗಾಗಿ ಎಣ್ಣೆದೀವಿಗೆ ೨ ಅನ್ತು
44. ೬ ಪಂಚಪರ್ವ ವಿಶೇಷಪರ್ವ ಅತಿಷ್ಟನದ ಸುಡರುದೇವರಿಗೆ ಆರತಿ ಜನ ೧ ಪರಿಚಾರಕಜನ ೧ ಮೊಲೆ
45. ಗಾಱಜನ ೨ ಓಲಗಜನ ೧ ಡವಣೆ ೧ ಊಳಿಗದಜನ ಅನ್ತುಜನ ೬ ಕ್ಕಂ ಜೀವಿತವ ನಡೆಸಿಬಹರು
46. . . . . . ಜಂನಕಲ್ಪಂಗಳಿಗೆ ಈ ಮರ್ಯ್ಯಾದೆಯಲಿ ಹಚ್ಚಿಕೊಂಬರು ಆ ೨ ಹಳಿ ದೇವದಾನ
47. ವಾಗಿ ಸೋಡಿ . . . ಕೊಟ್ಟಣ ಮುಂತಾಗಿ ಸರ್ವಬಾಧಾಪರಿಹಾರ।ದೇವರಕ್ಷೇತ್ರದತಿಂದು ತಪ್ಪಿನಡೆ
48. ದರೆ ಜನಾರ್ದ್ದನದೇವರಿಗೆ ಸಲುವುದು ಈ ಮರ್ಯ್ಯಾದೆಯಲಿ ಜನಾರ್ದ್ದನದೇವರ ಶ್ರೀ ಕಾ
49. ರ್ಯ್ಯ ಆಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಇಯಾಗಿ ಅಬಾಧಿತವಾಗಿ ನಡ್ಸುವದಕ್ಕಾಗಿ ಆಪೂಜಾರಿಗಳಿಗೆ
50. ತಿಪ್ಪಂಣವೊಡೆಯರು ಬರಸಿಕೊಟ್ಟು ನಡ್ಸಿದ ಶಿಲಾಶಾಸನಕ್ಕೆ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ
51. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ॥ ಈ ಧರ್ಮ್ಮಕ್ಕೆ ಕಂಟಕರಾದವರು ಉಪೇಕ್ಷಿಸಿದವರು ತಂಮ ತಾಯ ತಂಗಿಯ ಕೆಡ್ಸಿ
52. ದರು ಶ್ವಾನಗಾರ್ದ್ದಪನ ಭಕ್ಷಿಸಿದವರು ಅಗ್ರಹಾರವ ಅಳಿದವರು ಮಹಾತಟಾಕವ ನೊಡೆ
53. ದ ಪಾತಕ ಹಡೆದ ತಂದೆಯ ಹಿರಿಯರ ಶಿಶುಗಳ ಗೋಉಗಳನು ಗಂಗೆಯ ತಡಿಯಲಿ ಕೊಂದವರು
54. . . . . ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ
55. ಯೋಹರೇತಿ ವಸುನ್ಧರಾಂ ಷಷ್ಟಿರ್ವಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ದಾನ ಪಾಲನಯೋ
56. ರ್ಮಧ್ಯೆ ದಾನಾತ್ಛ್ರೇಯೋನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ
57. ಓಂ

Transliteration.

1. namaḥ paṃkaja-nētrāya Harayē pīta-vāsasē Vāsudēvāya Kṛishṇāya nityaṃ Śrī
2. sthita-vakshasē (?) . . . .
3. . . . . nṛipāḷa . .
4. ya Kalki Janārddanāya dīna-dayāḷu . . . . . .
5. . . . .
6. natan asēsha kavitā-jana dātā (?) pariśṛita Bukkarāya-suta Teppada-Nāgaṇṇa
7. . . . . rāyara gaṃḍana virachisida Tipparāya
8. . . . nirupamad-aṃkitada dharmma-śāsana kṛitiyam || . . . . . . birudina
9. gaṇi dēvar adhika-guṇa-gaṇa-niḷayaṃ ||va|| adenteṃdeḍe || . . . . . Brahmakshatriya
10 . . . . neṟe rāütara sattri seṇasuvadhika ripu hṛitu koṃtaṃ sajjana
11. . . . . . . Īśvarāṃkaṃge vanitānidhiyenisi meṟeva Vīrāṃbe dēvi-
12. gaṃ udisida naṃdanaṃ . . Vanamālivol oppida tējaṃ gaḍa Tippaṃ || Siṃgara nagarā
13. . . . . . dhāri Tippa nṛipāḷana . . . Siṃgaradēviy-anupama charitre . . . . . .
14. . . . . . Tippaṇa Voḍeyaru Uchchaṃgiya Gōpāḷadēvananu haridikki koṃḍo-
15. ḍe . . . . . gaṃḍan eṃdu birudaṃ hēḷisikoṃḍ adakke saṃpādane-yaṃ . . . . .
16. . . . . . satvadi rudra saṃkheya vīrara dēva Gōpanṛipag-ājiyo-
17. ḷ aṇmi . . . . . vairi-maṃḍaḷīkanaṃ tale koṃḍoḍe kūḍi viśvadi bāraha maṃḍa-
18. ḷi dēvara . . . . . Tippa-rājanā ||va|| bāra maṃḍaḷikara . . . .
19. . . . . . saṃtataṃ sphurisutirdda . . . .
20. . . . . . diśāvadhu . . . neydi nākamaṃ varakavi-tārkika-siṃ-
21. haṃ . . . . . biruda Tippa nṛipālaṃ nirupaman udāra charitaṃ dhuradoḷu ripumaṃḍaḷikara
22. mastaka śūla . . . . . śaka varsha 1283 neya Śārvvari-saṃvatsarada Āśvīja śu 13 Budha
23. . . . . . śrīman mahāmaṃḍaḷēśvara arirāya-vibhāḍa bhāshe-
24. ge tappuva rāyara gaṃḍa Hiṃdu-rāya-suratāḷa pūrba paśchima samudrādhi-pati śrīma-
25. tu Bukkaṃṇa Voḍeyara hiriya komāran ent ensida śrīmatu khaṃtikāṟa rāya-

26. ra gaṃḍa . . . . . . vijaya bhujādaṃḍa sat-kīrti-sahāyan ekkatuḷa-
27. Bhīma kaṭaka-jagaddaḷa, vīrāvatāra Śriṃgāra purī chakravarti maṃḍala-gōva vairībha-
28. siṃga kaḷa-kuṭhāra chakravartti . . . jaga-jeṭṭi Gōpāḷa . . . nagari goṇḍa vīra haṃneraḍu maṃḍa-
29. likara gaṃḍa pusiyada vīra . . sada sobaga hāra teṃkaṇa rāya-raütara gaṃḍa Īśvara-
30. dēva Vaḍeyara suputra kula-dīpaka Tippaṃṇa Voḍeyaru Seṭṭigana Pāḷeyada śrī Janārddana
31. dēvara śrīkāryyava naḍasuvudakkāgi ā pūjāri Ḍāvaṇṇa Chikka Jaṃnpa-kalpigaḷige
32. koṭṭa śilā-śāsanada kramav eṃteṃdaḍe ॥ Maṇalige nāḍoḷagaṇa Cheṃḍana haḷḷiya grāma 1 Mūga nāḍoḷa-
33. gaṇa Horanūṟa purada grāma antu ubhayaṃ grāma 2 ṟoḷagaṇa gadde beddalu tōṭa
34. mane kaḍiguttige āṟuvaṇavanū bana-guttige ā chatuśśīmeyoḷage ēnuṃṭāda sarvasvāmya
35. . . . . . . a pūjārigaḷu āgu māḍi koṃbadu Chaṃḍana haḷḷi purada-
36. . . . saluva ga 50 Horanūra purada ga 30 antu ubhayaṃ ga 80 akshara dalū gadyāṇa eṃbha-
37. ttu ā Dharmmasthaḷada Dēvasadēvara keṟe Kaṟaḍiya keṟe Kēśavanahaḷḷi oḷa kaṭṭeyiṃ Tāyahaḷḷa-
38. da kāluveya keḷagaṇa tōṭada gadde antishṭaṟa chatussīmeyoḷagaḷa gadde bed-dalu
39. haṃchi kombaru prati varsha ī maryyādeyali āgumāḍikoṃḍu dēvara dina-prati-
40. kaṭṭaḷe prati di 1 kkaṃ Janārddana dēvara modalina ustārakke . . . gadde . . . .
41. . . . . 2 harivāṇadali . . . . lōgaravanu eraḍu hottige akki harivāṇa 2
42. . . kāyi 2 Śukra vīḷyake aḍake kaṭṭaḷe 1 Śani Buddhavāra yeṃṇne majjana Amāse Huṇime
43. yali 1 Bhānuvāra soḍaru pushpa naṃdādīpa 1 ha ā dīvigegāgi eṇne dīvige 2 antu
44. 9 paṃcha parva visēsha parva atishṭanada suḍaru dēvarige ārati jana 1 parichāraka jana 1 māle-
45. gāṟa jana 2 ōlaga jana 1 ḍavaṇe 1 ūḷigada jana antu jana 6 kkaṃ jīvitava naḍesi baharu
46. . . . . Jaṃnakalpaṃgaḷige ī maryyādeyali hachchikoṃ-baru ā 2 haḷi dēvadāna-

47. vāgi sōḍi . . . koṭṭaṇa muṃtāgi sarvabādhā parihāra | dēvara kshētrada tiṃdu tappinaḍe-
48. dare Janārddana dēvarige saluvudu ī maryyādeyali Janārddana dēvara śrīkā-
49. ryya āchaṃdrārkka-sthāīyāgi abādhitavāgi naḍsuvadakkāgi ā pūjarigaḷige
50. Tippaṃṇa Vaḍeyaru barasi koṭṭu naḍsida śilā śāsanakke maṃgaḷa mahā śrī śrī
51. śrī śrī śrī śrī || ī dharmmakke kaṃṭakartraādavaru upēkshisidavaru taṃma tāya taṃgiya keḍsi-
52. daru śvāna gārddapana bhakshisidavaru agrahārava aḷidavaru mahā taṭākavan oḍe-
53. da pātaka haḍeda taṃdeya hiriyara śiśugaḷa gōūgaḷanu gaṃgeya taḍiyali koṃdavaru
54. . . . . sva dattāṃ para dattāṃ vā
55. yō harēti vasundharāṃ shashṭir vasha sahasrāṇi vishṭāyāṃ jāyatē kṛimi dāna pālanayō-
56. r madhye dānāt chhrēyōnu pālanaṃ dānāt svargam avāpnōti pālanād achyutaṃ padaṃ
57. śri

Translation.

Lines 1—3.

Obeisance to the lotus eyed Hari of yellow clothes, Vāsudēva, Kṛishṇa, who has the goddess Śrī permanently on his chest . . . .

Lines 3—9.

. . . . . nṛipāla, a Janārdana in the Kali Age, kind to the poor . . . . giver to the numerous poets, Bukkarāya's son Teppada Nāgaṇṇa . . . . Tipparāya, champion over . . . . . rāyas, composed the work of this unequalled dharmaśāsana . . . . a mine of titles, a lord and an abode of good qualities.

Lines 9—22.

[Prose :] Thus : . . . . . Of Brahmakshatriya (race), an umbrella to horsemen, a spear to the hearts of the envious enemies is Tippa whose splendour is like that of Vanamāli, a son born to Īśvarāṅka and Vīrāmbe dēvi a treasure of womanhood . . . . Tippanṛipāla's (wife) Singaradēvi of unequalled character . . . . When Tippaṇa Voḍeya took Uchchangi by driving out Gōpāladēva . . . . being praised with the title a

champion over . . . . having attacked Gōpanripa in battle . . . . . when he took the head of the hostile mandalika . . . . of Tipparāja, lord over the twelve maṇḍalikas. Of the twelve maṇḍalikas . . . . Tippanripāla of the title, a lion to the great poets and philosophers . . . . is unequalled and of generous character, a spear to the head of the hostile maṇḍalikas in the battle . . . . . .

Line 22.

In the Śaka year 1283, the year Sārvari, on Wednesday the 13th lunar day of the bright half of Āśvīja:

Lines 23—25.

The illustrious mahāmaṇḍalēśvara, destroyer of enemy kings, champion over rulers who break their word, a suratāḷa to Hindu rāyas, lord over the eastern and western oceans, who was like the eldest son of the illustrious Bukkaṇṇa Voḍeya.

Lines 25—31.

The illustrious champion over Khantikāṟa-rāyas . . . of victorious arms, a help to good fame, the only unequalled Bhīma, Kaṭakajagaddaḷa (a menace to the world-army or destroyer of the military world), the incarnation of valour, emperor of Śringārapuri, protector of the maṇḍalas, a lion to the elephants the enemies, an axe in the battle, emperor . . . world wrestler, conqueror of Gōpāla's . . . nagari, champion over the valiant twelve maṇḍalikas, unlying valiant, . . . a beautiful garland, champion over the horsemen of the southern kings, Īśvaradēva Vaḍeya's good son, a light to his family, Tippaṇṇa Voḍeya, granted the stone charter to the priests Dāvaṇṇa and Chikkajannakalpi in order to perform the holy duty of the god Śrī Janārdana of Seṭṭigana Pāḷeya thus:

Lines 32-46.

One village Chaṇḍanahaḷḷi in the Maṇalige nāḍ and one village Horanūṟapura in the Mūganāḍ. Thus in those two villages those priests can enjoy the income from rice lands, dry-lands, gardens, houses, *kaḍiguttige, āṟuvaṇa, banaguttige* and all the rights within the four boundaries. The income of Chaṇḍanahaḷḷi, 50 gadyāṇas and of Horanūrapura, 30 gadyāṇas thus, together 80 gadyāṇas—in words gadyāṇas eighty. (In addition to that) wet land in the garden below the channel Tāyahaḷḷa from the inner bund of Kēsavanahaḷḷi, Karaḍiya keṟe and Dēvasadēvarakeṟe of that *Dharmasthala.* They devide among themselves the wet lands and dry lands within so much of the boundaries. Doing thus every year having enjoyed so much through this order, they will maintain for the god's worship, offering food in two plates . . . rice in two plates twice a day . . . two cocoanuts, one kaṭṭaḷe of arecanut for Friday betel, oil bath on Saturdays and Wednesdays, one on new-moon days and fullmoon days, one haṇa for flower, an oil lamp and a perpetual lamp on Sundays, oil

for that lamp, two lamps, in all nine, Pañchaparva, Viśēshaparva and atishṭana, one person for waving the lamp, one (parichāraka) attendant, two garland-makers, one piper, one drummer; the livelihood of these six persons in all will be provided. . . . . Jannakalpi (and the other temple servants) will divide among themselves in this way those two villages, which, being a presentation to the god, are free of all imposts.

Lines 47-57.

If, having eaten of god's sacred land one behaves in an improper way, it becomes a concern for Janārdana. Good fortune to this stone-charter granted in writing by Tippaṇa Voḍeyar to the priests for performing in this way the holy duty of the god Janārdana unobstructed, for as long as the Moon and Sun endure. Śrī śrī. Those who give trouble to this dharma or neglect it will incur the sin of molesting their own mothers and sisters, of eating the dog and the donkey, of destroying the agrahāras, of ruining the big tanks and of killing their own fathers, elders, children and cows on the banks of the Ganges . . . . whosoever takes away land given by himself or by others will be born as a worm in ordure for sixty thousand years. Between the act of making a gift and that of maintaining the one already made, maintaining is more meritorious than making the gift. By making a gift one goes to Svarga, while by the maintenance of a gift one attains the region from which there is no fall.

Note.

This record has been included in the Epigraphia Carnatica, Vol. V, as Hassan 19. It was not completely and correctly read by Rice. The text has now been thoroughly revised and inserted here with translation and a note.

The inscription records the grant of two villages of the income of 80 gadyāṇas to provide for the ceremonies of the god Janārdana of Pāḷya, by Tippāmātya. The villages were made over to the priests, specifying the details and expenditure of each ceremony and the duty of each temple servant. But the letters are very much worn out and lost. Especially the first 10 lines are illegible.

As the record is full of lacunæ it is not possible to know all the details about Tippāmātya. He appears to have been a general in the army of Bukkarāya I, the Vijayanagar ruler. He defeated Gōpāladēva in battle and captured the fort of Uchchangi which afterwards came under the rule of the Vijayanagar empire.

The inscription presents us with the following information about Tippāmātya: His father was Īśvaradēva and his mother Vīrāmbike. He belonged to the Brahmakshatriya race. His wife was Singaradēvī. He won the title of Champion over . . . . . . by defeating Gōpāladēva of Uchchangi. He seems to have had also the title "a lion to the great poets and philosophers." He grew up in the court of Bukkarāya as if he were Bukkarāya's eldest son. He had a number of titles like

'champion over Khantikāṟarāyas, of victorious arms, a help to good fame, the only unequalled Bhīma, a menace to the world-army, the incarnation of valour, Emperor of Śringārapuri, protector of maṇḍalikas, a lion to the elephants his enemies, an axe in the battle, a world wrestler, conqueror of Gōpāla's . . . . . . nagari, champion over the twelve maṇḍalikas, the unlying valiant, a beautiful garland of . . . . and champion over Tenkaṇarāya rāhutas." This shows that he was a very prominent officer. We do not come across so many of his titles in his other inscriptions.

The villages granted to the priests Ḍāvaṇṇa and Chikkajannakalpi were Cheṇḍanahaḷḷi in the Maṇaligenāḍ and Horanūrapura in the Mūganāḍ. The priests were allowed to enjoy the income from rice-lands, dry lands, gardens, houses, *kaḍiguttige*, *āṟuvaṇa*, *banaguttige* (income from forest) and all the rights within the four boundaries of these villages. The total income from these two villages was 80 gadyāṇas—50 from Chaṇḍanahaḷḷi and 30 from Horanūrapura. Besides this, some land below the channel Tāyahaḷḷa seems also to have been granted to them. But the meaning of the lines here is not clear. The details of the ceremonies to be observed for the god are not also clear.

The usual imprecatory verses are found in the end.

The date of the inscription, *viz.*, Ś 1283 Śārvari sam. Āśvīja śu 13, Wednesday, corresponds to Wednesday, 3rd September 1360 A.D.

Tipparasa's brother was Teppada Nāgaṇṇa. *See* E.C. VI, Mg. 25 where Teppada Nāgaṇṇa is stated as Īśvaradēva's son. He is referred to in a number of inscriptions. But the details given here are not found elsewhere (*see* E.C. IX, Ht 93, 113 ; X Chikballapur 63 ; M.A.R. 1936, p. 94 ; 1941 p. 146). In an inscription at Chandāpur of Arehalli Hobli Teppada Nāgaṇṇa is stated to have granted a village in the name of his brother Chandapavoḍeyar. From this it appears that Tipparasa had two brothers—Teppada Nāgaṇṇa and Chandapavoḍeyar ; probably this Chandapavoḍeyar died in his early age.

38.

On a stone to the north of the same temple (Hassan No. 21 revised).

Size 2′×1′

ಪಾಳ್ಯದ ಹೋಬಳಿ ಪಾಳ್ಯಗ್ರಾಮದ ಜನಾರ್ದನ ದೇವಾಲಯದ ಉತ್ತರದ ಕಡೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

(ಹಾಸನದ 21ನೇ ನಂಬರಿನ ತಿದ್ದುಪಡಿ).

ಪ್ರಮಾಣ 2′×1′

1. ಪಾಂತುವೋ ಜಲದಶ್ಯಾಮಾ ಶಾಂಗಜ್ಯಾಘಾತಕರ್ಕಶಾ ತ್ರೈಲೋ
2. ಕ್ಯಮಂಟಪಸ್ತಂಭಾ ಚತ್ವಾರೋ ಹರಿಬಾಹವಃ ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾ
3. ಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೨೭೭ನೆಯ ಸಂದವರ್ತ್ತಮಾನವಾ
4. ದ ಮಂನ್ಮಥ ಸಂಚರದ ಮಾರ್ಗ್ಗಶಿರ ಬ ೧೨ ಲೂ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾ

5. ಜ ರಾಜಪರಮೇಸ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಅಚ್ಚುತದೇವರಾಯಮಹಾ
6. ರಾಯರು ಹಂಪೆಯಹಸ್ತಿನಾವತಿಯನೆಲೆವೀಡಿನಲೂ ಸುಖ ಸಂ
7. ಕಥಾ ವಿನೋದದಿಂ ಸುಕರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಿರ್ಪ್ಪ ಕಾಲದಲೂ ಶ್ರೀಮಂ
8. ಮಹಾಮಂಡಲೇಸ್ವರ ತಿರುಮಲರಾಜ ಮಾಹ ಅರಸುಗಳ ಮೈದುನ
9. ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಸ್ವರ ರಗುಪತಿರಾಜ ಮಾಹ ಅರಸುಗಳು ಬೆಮ
10. ರತೂರ ಕೆಂಪ ಸಿಂಗಯ ಪಕೊಂತದರಸರು ಸವನಿ ಪಾಳ
11. ಯದ ಶ್ರೀ ಜನಾರ್ದನ ದೇವರಿಗೆ ಪ್ರದ್ಯುಮ್ನ ವೊಡೆಯರ
12. ಮಠದವರು ಕೊಟ್ಟ ವಿವರ । ಆನಿಹಳದಿಂದ ಆಚೆಗದೆ ಪ್ರ
13. ಮಾಣ ಹ ೮ ಗದೆಯ ‖ ಗೋಪೀನಾಥವೊಡೆಯರು ನಾಗ
14. ಪ್ಪರಾ ಗವನಿ ಹೊಸಹಳ್ಳಿಯ ಅಗ್ರಾರದಲಿ ಧಾರೆ ಎರದು
15. ಯಿಷ್ಟನೂ ಶ್ರೀ ಜನಾರ್ದನದೇವರ ಏಕಾಂತವೆಸ
16. ಕ್ಕೆ ಶೆಲವಾಗಿ ಸರು [ಚ್ಚ] ವೊಪ್ಪಿಶಿದೆಉ‖ ದಾನಪಾಲನ
17. ಯೋರ್ಮಧ್ಯೆ ದಾನಾಛ್ರೇಯೋ ನ್ರುಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮ
18. ವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ । ೧ ।
19. ರಗುಪತಿರಾಜ ವೊಡೆಯರು ಜಿಗಳೂರನು
20. ಶ್ರೀಜನಾರ್ದನದೇವರ ನಿತ್ಯಭೋಗಕೆ ಸಮಾರ್ಪ್ಪಿಸಿದರು
21. ಈಹಳಿಗೆ ಈಗದೆಗೆ ಆರಾದರೂ ಅಳಿಪಿದವರು
22. ರಗುಪತಿರಾಜ ವೊಡೆಯರ ಬೆಸಕರಿಗೆ ತಂಮ ಹೆಂಡಿರ
23. ಕೊಟ್ಟವರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. pāṃtu vō jalada-śyāmā Śāṃga-jyā-ghāta-karkaśā trai-lō-
2. kya-maṃṭapa-staṃbhā chatvārō Hari-bāhavaḥ svasti śrī vijayā-
3. bhyudaya Śālivāhana śaka varsha 1458 neya saṃda varttamānavā-
4. da Maṃnmatha-saṃcharada Mārgaśira ba 12 lū śrīman mahārājādhirā-
5. ja rāja-paramēsvara śrī vīrapratāpa Achchuta-dēvarāya mahā-
6. rāyaru Hampeya Hastināvatiya nelevīḍinalū sukha-saṃ-
7. kathā-vinōdadiṃ suka-rājyaṃ geyyuttirppa kāladalū śrīmaṃ-
8. mahāmaṃḍalēśvara Tirumala-rāja mahā arusugaḷa maiduna
9. śrīman-mahāmaṇḍalēśvara Ragupati-rāja mahā arasugaḷu Bema-
10. ratūra Keṃpasiṃgaya Pakoṃtadarasaru Savanipāḷa-
11. yada śrī Janārdana dēvarige Pradyumna Voḍeyara
12. maṭhadavaru koṭṭa vivara ǀ Ànihaḷadiṃda āche gade pra-
13. māṇa ha 8 gadeya ‖ Gōpīnātha Voḍeyaru Nāga-
14. pparā Gavani Hosahaḷḷiya agrāradali dhāre eradu
15. yishṭanū śrī Janārdana dēvara ēkāṃtada vesa-
16. kke śelavāgi saru [chcha] voppiśideü ‖ dānapālana-

17. yōr madhye dānāch-chrēyō-nrupālanaṃ dānāt-svargam a-
18. vāpnōti pālanād achyutaṃ padaṃ ॥
19. Ragupatirāja Voḍeyaru Jigaḷūranu
20. śrī Janârdana-dēvara nitya-bhōgake samārppisidaru
21. ī haḷige i gadege ārādarū aḷipidavaru
22. Ragupatirāja Voḍeyara besakarige taṃma heṃḍira
23. koṭṭavaru śrī śrī śri

Translation.

May the four arms of Hari, dark as the clouds, hard with the stroke of the string of Śarṅga (his bow), the pillar of the manṭapa the three worlds, protect you.

Be it well. In the victorious Śâlivâhana śaka year 1458, the year Manmatha-being current, on the 12th lunar day of the dark half of Mārggaśira :—

While the mahârâjâdhirâja, râja-paramēśvara śrī Vīrapratâpa śrī Achchutadēva-râya-mahârâya was ruling in peace and wisdom at the capital Hampeya-Hastinâ-vati :—

The illustrious mahâmaṇḍalēśvara Tirumala-râja-mahâ-arasu's brother-in-law, the illustrious mahâmaṇḍalēśvara Ragupatirâja-mahâ-arasu, Kempasiṃgaya of Be-maratūr and the ruler of Pakoṃta, belonging to the matt of Pradyumna Voḍeyar (?), granted (some lands) to the god śrī Janârdana of Savani Pâḷaya. Details: Wet land measuring 8 haṇas, beyond Ānihaḷa—so much, we, Gōpīnātha Voḍeyar, have presented with pouring of water, in Agrahār Gavani Hosahaḷḷi of Nāgappa for the *ēkāntada vesa* of the god Janârdana.

Between making and maintaining a gift, maintenance is more meritorious than making a gift. By making a gift one goes to the Svarga (Heaven); by protecting the one (already made) a man goes to a region from which there is no fall.

Ragupatirâja Voḍeyar presented Jigḷūr for the daily worship of the god Janārdana.

An obscene curse on those who violate the grant of this village and this wet land.

Note.

This is the revised version of the inscription Hassan No. 21. The record belongs to the reign of Mahârâjādhirâja Râjaparamēśvara śrī Vīrapratāpa Achyutarāya Mahā-rāya, the Vijayanagar ruler. It records the grant of some lands to the god Janārdana of Savani Pāḷaya by Raghupatirāja Voḍeyar, brother-in-law (*maiduna*) of the mahā-maṇḍalēśvara Tirumalarāja mahā-arasu, Kempasingaya of Bemaratūr and the ruler of Pakoṃta, as also the grant of the village Jigaḷūr by Raghupatirāja Voḍeyar. All of them together appear to have made the grant.

A matt of Pradyumna Voḍeyar is mentioned in the record and the donors appear to have belonged to it. Where the matt was situated, cannot be ascertained. The name suggests that it might have been a matt of the Mādhva sect of Brahmans. A

different matt of the same sect at Bēlūr is referred to in the Annual Report for 1941 Inscription No. 10.

Gōpīnātha Voḍeyar is said to have granted for the god's *ēkāntada vesa* a land at Hosahaḷḷi agrahāra. Whether this Gōpīnātha Voḍeyar was an ascetic or a subordinate of Raghupatirāja Voḍeyar, cannot be determined. After the usual imprecatory verse it is stated at the end that Raghupatirāja Voḍeyar granted Jigḷûr for the daily worship of the god Janārdana.

Raghupatirāja Voḍeyar is stated to have been the son-in-law (*aḷiva*) of Tirumalarāja Voḍeyar in Bēlūr No. 223. In the present record he is stated to be the brother-in-law (*maiduna*). Raghupatirāja might have been the son of Tirumalaraja's maternal uncle (*sōdaraḷiya*) and Tirumalarāja might have married his sister so that he became his *maiduna* after the marriage.

Raghupatirāja Voḍeyar is referred to in E. C. V, Bēlūr No. 223; VI, Cm. No. 127 and in M. A. R. 1938, p. 109. He appears to have been a ruler in those parts at the time the grant was made.

The date Ś 1458 Manmatha sam. Mārgaśira ba. 12 of the record corresponds to Tuesday, 21st December 1535 A. D.

39

Sannad of the Mysore King Krishṇarāja Wadiyar III in the possession of the priest of the Rāmēśvara Temple at Pāḷya in Ālūr taluk.

(The seal at the top of the sannad is in Dēvanāgari. The first twelve lines of the sannad are in the Urdu script and language, the next 23 lines in the Marathi script and language and the rest in the Kannada language and characters.)

ಅದೇ ಪಾಳ್ಯ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪೂಜಾರಿಗಳಿಂದ ಬಂದ ಸನ್ನದು

श्री चामराज व
डेर तनुज कृष्ण
राज वडेरु

1. ಆಮಿಲಾನೆ ಶಿರಸ್ತೆದಾರಾನೆ ಹಾಲವಯಿ
2. ಸ್ತ ಕಬಾಲ ಮೊಕದ್ದಮಾನೆ ಮುಜಾರ್‍ರಿಯಾನೆ ತಾ
3. ಲೂಕೆ ಮಹಾರಾಜನದುರ್ಗ ಸರಕಾರದಾರ್‍ರುಲ್
4. ರ್‍ರಿಯಾಸಕ್ತ ಮೈಸೂರ್‍ರು ಬಿದಾನಂದ ದರ್‍ರಿವಿಲ್ಲಾ
5. ತಾಲ್ಲೂಕು ಮಜಕೂರ್‍ರು ಪೈಕ್ಕೆ ಮಹಾರಾಜನ ದುರ್ಗ
6. ದ ಕಸಬೆಯಲ್ಲಿ ಬಹು ಪುರ್‍ರಾತನ ಸ್ವಯಂವ್ಯ
7. ಕ್ತ ಪುರಾಣ ಪ್ರಶಿದ್ಧವಾದಂತ್ಥಾ ಶ್ರೀ ರಾಮೇಶ್ವರ
8. ಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂಜೆ ಪಡಿತರ
9. ದೀಪಾರಾಧನೆ ವಗ್ಯೆರೆ ಬಗ್ಗೆ ಪೂರ್ವದಲ್ಲಿ ೩೬೨೦
10. ಮುವತ್ತಾರು ವರಹಾದ ಭೂಮಿ ನಡೆಯುತ್ತ

11. ಯಿತ್ತು ಆ ಬಗ್ಯೆ ಜಮೀನು ಸರಕಾರದ ಜಪ್ತಿ
12. ದಾಖಲಾದ್ದರ್ರಿಂದಾ ದೇವರ ಪೂಜೆ ಪಡಿತರ
13. ದೀಪಾರಾಧನೆ ಬಗ್ಯೆ ಯೆನು ಮಾರ್ಗವಿಲ್ಲದೆ
14. ಪೂಜೆ ನಿಂನ್ತುಯಿಥೆ ಸರಕಾರದಯಿಂದಾ
15. ಯೆನಾದರ್ರು ತಸ್ತಿಕು ಅಪ್ಪಣೆ ಆಗಬೇಕೆಂಬ
16. ದಾಗಿ ತಾಲೂಕು ಮಜಕುರ್ರಿನ ಅಮಲುದಾರ್ರ
17. ವೆಂಕಟ್ಟರಾಯನು ಹಜೂರ್ರಿಗೆ ಅರ್ಜಿ ಬರದು
18. ಕೊಂಡು ಯಿದ್ದದ್ದರ್ರಿಂದಾ ಕಟ್ಲೆಮಾಡ್ಸಿ ಯಿಧಿತ್ತು
19. ಯೀ ದೇವರ್ರುಗಳ ಪೂಜೆ ವಗ್ಯೆರೆ ಬಗ್ಯೆ ಸಾಲ್ಲಿನಾ ಕಂ
20. ಟೀರಾಯಿ ೧೨೦ ಹನ್ನೆರಡು ವರಹಾದ ತಾಖಿ
21. ಲ ಚಿರಾಯತ್ತ ತರ್ರಿಜಮೀನು ನಡಶಿಕೊಡತ್ಕ
22. ಬಗ್ಯೆ ಅಪ್ಪಣೆ ಕೊಡ್ಸಿಯಿಧೀತ್ತು ಆದ್ದರ್ರಿಂದಾ
23. ಕಸಬೆಯಲ್ಲಿ ೧೨೦ ಹನ್ನೆರಡು ವರಹಾ ಕಂ
24. ಟೀರಾಯಿ ತರ್ರಿ ಜಮೀನು ಶ್ರೀಮುಖ ಸಂವತ್ಸ
25. ರದ ಚೈತ್ರಮಾಸದಾರಭ್ಯಾ ವಿಂಗಡಿಶಿಕೊ
26. ಟ್ಟು ಸದರ್ರಿ ಜಮಿಾನಿನಲ್ಲಿ ಉತ್ಪತ್ತಿ ಆದ ಯೈ
27. ವಜು ಪೈಕ್ಕಿ ದೇವರ ಪಡಿತರ ದೀಪಾರಾಧನೆ
28. ಪೂಜೆ ವುತ್ಸವ ಮುಂತಾದ್ದು ನಡೆಯುವಂತ್ತೆ

ಹಿಂಥಾಗ—

29. ನೆಮಕಾಮಾಡಿ ನಡೆಶಿಕೊಂಡು ಬರ್ರುವುದು ಹರ
30. ಸಾಲು ತಾಜಾ ಸಂನ್ನದು ಉಜೂರ್ರು ಯಿಡದೆ
31. ಸದರ್ರಿ ಅಪ್ಪಣೆಕೊಡ್ಸಿ ಯಿರ್ರುವ ವ್ಯಾರ್ರೆಗೆ ಸದ
32. ರಾನು ನಡಶಿಕೊಂಡು ಬರ್ರುವದು ಯೀ ಸಂನ್ನ
33. ದಿನ ನಕಲನ್ನು ತಾಲ್ಲೂಕಿನ ದಪ್ತರಕ್ಕೆ ಬರಶಿಕೊಂ
34. ಡು ಅಸಲು ಸಂನ್ನದ್ದನ್ನು ಯೀ ದೇವರ ಪೂಜಾರ್ರಿ
35. ವಶಕ್ಕೆ ಕೊಡುವದು ತಾರ್ರಿಕು ಗುರ್ರೆ ವೆಪ್ರೇಲ್
36. ಅಂಗೀರಸ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬ ೩೦
37. ಗುರುವಾರ ಸಂನ್ ೧೮೧೩ನೆಯಿಸವಿಲ್ಲೂ
38. ಖತ್ತ ಸೂರಪ್ಪಾ ಮುನಶಿ ಹಜೂರ್ರು ವುದನೂ
39. ರ್ರುದರ ಮೊಕ್ಕಾಂ ನಂಜನಗೂಡು ದೇವಸ್ಥಾ
40. ನ ವಂದ್ದುಕ್ಕೆ ಸಾಲ್ಲಿಯಾನಾ ಕಂ
41. ಟಿರಾಯಿ ಹನೆರಡು ವರಹಾ
42. ದ ಜಮಿನ್ನು ಯಿನಾಮಾಗಿ
43. ನಡಶಿಕೊಂಡು ಬರ್ರುವದ್ದು
44. ರುಜು ಶ್ರೀ ಕೃಷ್ಣ (ಸ್ವಹಸ್ತಾಕ್ಷರ)

Transliteration

Śrī Chāmarāja Va-
ḍēra tanuja Kṛishṇa
rāja Vaḍēru

1. āmīlāne śirastedārāne hālavayi-
2. sta kabāla mokaddamāne mujārriyāne tā-
3. lūke Mahārājana durga sarakāra darrul
4. rriyāsakta Maisūrru bidānaṃda darrivillā-
5. tāllūku majakūrru vaikke Mahārājana durga-
6. da kasabeyalli bahu purrātana svayaṃ vya-
7. kta purāṇa-praśiddhav ādaṃtthā śrī Rāmēśvara
8. svāmiyavara dēvasthānakke pūje paḍitara
9. dīpārādhane vagaire bagge pūrvadalli 36σ0
10. muvattāru varahada bhūmi naḍeyutta
11. yittu ā bagye jamīnu sarakārada japti
12. dākhalāddarriṃdā dēvara pūje paḍitara
13. dīpārādhane bagye yenu mārgavillade
14. pūje nimntu yidhe sarakārada yiṃda
15. yenādarru tastiku appaṇe āgabēkeṃba
16. dāgi talūku majakurrina amaludārra
17. Veṃkaṭṭarāyanu hajūrrige arji baradu
18. koṃḍu yiddaddarriṃda kaṭle māḍsi yidhittu
19. yī dēvarrugaḷa pūje vagaire bagye sāllinā kaṃ
20. ṭīrāyi 12σ0 hanneraḍu varahada tākhi-
21. la chirāyatta tarri jamīnu naḍaśi koḍatka
22. bagye appaṇe koḍsī yidhīttu āddariṃda
23. kasabeyalli 12σ0 hanneraḍu varaha kaṃ
24. ṭīrayi tarri jamīnu Śrīmukha samvatsa-
25. rada Chaitra māsadārabhya viṃgaḍiśi ko-
26. ṭṭu sadarri jamīninalli utpatti āda yai-
27. vaju paikki dēvara paḍitara dīpārādhane
28. pūje vutsava muṃtāddu naḍeyuvaṃtte

(back side)—

29. nemakā māḍi naḍaśikoṃḍu barruvudu hara-
30. sālu tājā saṃnnadu ujūrru yiḍaḍe
31. sadarri appaṇe koḍsi yirruva myārrege sada-
32. rānu naḍaśikoṃḍu barruvadu yī saṃnna-

33. dina nakalannu tāllūkina daptarakke barasikoṃ-
34. ḍu asalu saṃnnaddannu yī dēvara pūjārri
35. vaśakke koḍuvadu tārriku gurre Vēprel
36. Āṃgīrasa saṃvatsarada Phālguṇa ba 30
37. Guruvāra saṃn 1813 ne yisavillū
38. Khaṭta Sūrappā munaśi hajūrru Vudanū-
39. rru dara mokkāṃ Naṃjanagūḍu dēvasthā-
40. na vaṃddukke sālliyānā kaṃ
41. ṭīrāyi haneraḍu varaha-
42. da jaminnu yināmāgi
43. naḍaśikoṃḍu barruvaddu
44. ruju śrī Kṛishṇa

Note.

This is a sannad issued by Kṛishṇarāja Wadiyar III. It is dated Angīrasa sam. Phāl. ba. 30. Thursday, in 1813 A. D. corresponding to Thursday the 1st April 1813 A. D. It records the grant of some dry land of the value of 12 varahas to the Rāmēśvara temple at Pāḷya by the King.

It contains a seal above with the words *Śrī Chāmarājavaḍera tanūja Kṛishṇarāja Vaḍēru* inscribed in the Dēvanāgari characters. The first 12 lines of the sannad are in the Urdu script and language. The next 23 lines are in the Marathi language and characters, while the rest is in Kannaḍa. The matter is the same in all the 3 languages. Below the line 39 of the Kannada script is the substance of the grant written in the King's own handwriting testifying to his sanction of the grant. The King has signed the sannad at the end.

The sannad is written on 3 sheets of paper which are attached one to the other. At the beginning of each sheet is the above said seal to the left.

Venkatarao, the Ámīl of the Mahārājanadurga Taluk had submitted a petition to the King stating that there was a very ancient temple of the god Rāmēśvara at Mahārājanadurga kasaba which was enjoying the land of the value of 36 varahas and that since the land was taken over by the Government, there was no worship going on. Upon this, the King issued the present sannad recording the grant of some dry land of the value of 12 varahas for the worship and other ceremonies of the temple. The grant was to come into force from Chaitra of the year Śrīmukha. The King was at Nanjangūḍ when he ordered this grant. The grant was written by Khatta Sūrappa, the Royal accountant.

Mahārājanadurga is 8 miles away from Pāḷya. During Chikkadēvarāja Voḍeyar's time a Pāḷeyagār was ruling here. Chikkadēvarāja Voḍeyar defeated him and annexed the fort to the Mysore Kingdom.

40

On a stone set up to the south of the Īśvara tempie at Honnāvara in the hobli of Dudda.

ಹಾಸನದ ತಾಲ್ಲೂಕು ದುದ್ದದ ಹೋಬಳಿ ಹೊನ್ನಾವರದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಕ್ಕೆ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 2′.

ಭಕ್ತ ಪೂಜಾರಿ ಲಿಂಗ ಹಸು ಕರು.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳೆಕಾಡು
2. ಗೊಂಡ ಭುಜಬಳವೀರಗಂಗ ಶ್ರೀ ನಾರಸಿಂಹ ದೇವನ ರಾಜ್ಯಂ
3. ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಯಿಂರಾಜ್ಯಂ ಗೆಯುತ್ತಿರಲು
4. ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ಶಂಖರ ದಣ್ಡನಾಯಕರ ನಿ
5. ರ್ಗ್ಗುಂದನಾಡ ಹೊನ್ನಪುರದಗ್ರಹಾರದ ಮೂಲಸ್ಥಾನದ ಮ
6. ಹಾದೇವರ ದೇವಾಲಯದಲು ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರದ
7. ಕಾರ್ತ್ತಿಕ ಶುದ್ಧ ೧ ಶುಕ್ರವಾರದಂದು ಕೈಯ್ವಾರನಾಡಕಂದಮಂ
8. ಗಲದ ಬಂಮಗಾವುಂಡಂಗಂ ಬೆನವಗಾವುಣ್ಡಿಗಂ ಹುಟ್ಟಿದ ಸು
9. ರಿಗೆಯ ಗಂಗಣಂ ದೇವರಮುಂದೆ ನಂದಿಯಂ ಮಾಡಿಸಿ ಪ್ರತಿಷ್ಟೆ
10. ಯಂ ಮಾಡಿ ನಿಲಿಸಿದನಾಧರ್ಮ್ಮವಾಚಂದ್ರಾರ್ಕ್ಕ ತಾರಂಬರಂ
11. ಸಲುತ್ತುಂ ಇರ್ಕ್ಕು॥ ಏತದ್ಧಾತು ವಿಧಾತೃಣಾಂ ಮೌಳಿಕಾರಾವಿ
12. ರಾಜಿತಂ॥ ಸಭಾಪತೇರಪಾಪಸ್ಯ ಚಂಡೇಶಾನಸ್ಯ ಸಾಸನಂ॥

Transliteration.

1. svasti srīman-mahāmaṃḍaḷēśvaraṃ Tribhuvana-malla Taḷekāḍu-
2. goṇḍa bhuja-baḷa-Vīragaṃga śrī-Nārasiṃhadēvana rājyaṃ-
3. m-uttarōttarābhivṛiddhiyiṃ rājyaṁ geyuttiralu
4. śrīman-mahāpradhānaṃ Saṃkhara Daṇḍanāyakara Ni-
5. rgguṃda-nāḍa Honnapurad-agrahārada mūlasthānada Ma-
6. hādēvara dēvālayadalu Bahudhānya-saṃvatsarada
7. Kārttika-śuddha 1 Śukravāradaṃdu Kaiyvāra-nāḍa Kaṃdamaṃ-
8. galada Baṃmagāvuṃḍaṁgaṁ Benavagāvuṇḍigaṃ huṭṭida Su-
9. rigeya Gaṃgaṇaṃ dēvara muṃde Naṃdiyaṃ māḍisi pratishṭe-
10. yaṃ māḍi nilisidan-ā dharmmav-ā-chandrārkka-tāraṃbaraṃ
11. saluttum irkku॥ ētad-dhātu Vidhātruṇāṃ mauḷīkārā vi
12. rājitaṃ॥ sabhāpater-apāpasya Chaṇḍēśanasya śāsanaṃ॥

Translation.

Be it well. While the illustrious mahāmaṇḍalēśvara Tribhuvanamalla, capturer of Talkad, Bhujabala Vīra-Ganga, śrī Nārasiṃhadēva was ruling the kingdom with ever increasing prosperity.

In the Mahādēva temple of Honnapura agrahāra in the Nirggunda nāḍbelonging to the illustrious mahāpradhāna Śaṃkhara-daṇḍanāyaka ; on Friday the first of the bright half of Kārttika in the year Bahudhānya, Surigeya Gaṃgaṇa, born to Bammagāvuṇḍa and Benavagāvuṇḍi of Kandamangala of Kaivāranāḍ, caused the image of Nandi to be made and installed in front of the god. This charity will continue for as long as the moon, sun and stars endure.

Note.

This inscription records the installation of the image of Nandi in front of the god at the Mahādēva (Īśvara) temple at Honnāvāra by Surigeya Gangaṇa, son of Bammagāvuṇḍa and Benavagāvuṇḍi of Kandamangala in the Kaivāranāḍ.

Śankaradaṇḍanāyaka referred to in the present record appears to have been ruling in those parts at the time of the grant. He is mentioned in E. C. Vol. V, Hn. 65 and 66, and is known to have built the Kēśava temple at the same place, Honnāvāra.

The record belongs to the reign of the Hoysaḷa king Narasimha I. The titles Śrīman mahāmaṇḍalēśvaram, Tribhuvanamalla, and Taḷekāḍugoṇda bhujabaḷa vīraganga are applied only to the early Hoysaḷa kings. Especially the title Taḷekāḍugoṇḍa bhujabala Vīraganga is mostly applied to Vishṇuvardhana and Narasimha I. Śankaradaṇḍanāyaka was the mahāpradhāna under Narasimha I.

Bammagāvuṇda is stated to have belonged to Kaivāranāḍ. Kandamangala is in the present Hoskote Taluk in the Bangalore District. Probably Surigeya Gangaṇa belonging to those parts might have come here and presented the above-mentioned Nandi image to the god.

The record is not dated in the Śaka year. The date given is Friday the 1st of Kārtika in the year Bahudhānya corresponding to Friday, 24th October 1158 A. D. during the reign of Narasimha I.

41

At the same place, on a stone lying near the house of Huligere gauḍa. [PLATE XVI, 2]

ಹಾಸನದ ತಾಲ್ಲೂಕು ದುದ್ದದ ಹೋಬಳಿ ಹೊನ್ನಾವಾರ ಗ್ರಾಮದ ಹುಲಿಗೆರೆಗೌಡನ ಮನೆ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′×3′

ಹಳಗನ್ನಡಕ್ಷರ

1. ಸ್ವಸ್ತಿನೀತಿಮಾರ್ಗ್ಗಂ ಕ . . . .
2. ಕೊಳಾಳಪುರವರೇಶ್ವರ ನ . . . .
3. ಸ್ವಸ್ತಿಸಮಸ್ತ ಭುವನಾಧಾರಧೀರ . . . .
4. ವಾನರಧ್ವಜ ವೃಷಭಲಾಞ್ಛನ ಪ್ರಣೀತ ಪು . . .

5. ಬಾಳ್ಗಳ್ಚುಗೊಟ್ಟನದೆನ್ತೆನ್ದೊಡೆ ‖ ಭಱದಿನ್ದರ್ಮ್ಮ . .
6. ಮ್ಬ ಬೊರ್ಗ್ಗೆಯಿನಾಮಾರುತಿಪಾರ್ವ್ವರಂ ವೃನ್ದ . . . .
7. ರನಿಕ್ಕಿಗೆಲ್ದೊದಧಿಕಮ್ಬಂ ಳ್ಗಮ್ಬವರ್ಮ್ಮತ್ತಪ . . ,
8. ದೇನಗ್ಗಳ

Transliteration.

1. svasti Nītimārggaṃ ka . . . . . .
2. Kōḷāḷa-puravarēśvara Na . . . . . .
3. svasti samasta Bhuvanādhāra-dhīra
4. vānara-dhvaja vṛishabha-lāñchana praṇita pu . . . . .
5. bâḷgaḻchu goṭṭan adentendoḍe ‖ bhaḻadi ndarmma . . . . .
6. mba borggeyin â-Mâruti pârvvaraṃ vṛinda . . . .
7. ra nikki geldodadhikambaṃḷgamba varmmattapa . . . . .
8. dēnaggaḷa

Translation.

Be it well. While Nītimārgga, ... lord over Kōḷāḷapura . . . (was ruling).

Be it well . . . . a support to the whole universe, a resolute . . . . . having the monkey flag and the bull crest gave Bāḷgaḻchu: thus—(The meaning of the rest is not clear)

Note.

This is a fragmentary inscription, with the right portion broken and lost. Among the titles used here are Bhuvanādhāra, Vānaradhvaja and Vṛishabha lâñchhana. Whose titles these are, cannot be determined. In some of the inscriptions found in the Manjarābād Taluk, some Kadamba chiefs are mentioned. Since the Kadambas of Hanagal had the monkey banner, these titles might belong to a branch of the family.

The inscription records the grant of Bāḷgaḻchu upon the death of some hero in battle. The exploits of the hero are next described. But as the record is incomplete, the meaning is far from clear.

Some Ganga titles are found in the beginning. The characters appear to belong to about the 10th century A.D. Probably some hero belonging to the later Kadamba dynasty which was subordinate to the Gangas might have died in the battle.

42

On a vīragal at the entrance to the same village.
ಅದೇ ಹೊನ್ನಾವರದ ಊರಬಾಗಿಲಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3′×2′

ಮೇಲ್ಗಡೆ ಮತ್ತು ಕೆಳಗಡೆ ಪಟ್ಟಿ ಒಡೆದುಹೋಗಿವೆ.

IIನೆಯ ಪಟ್ಟಿ—

1. ಭುಜಬಳವೀರಗಂಗ ಪೊಯ್ಸ . . . .
2. ವರು॥ ಶಾರ್ವ್ವರಿ ಸಂವತ್ಸರ . . . .

IIIನೆಯ ಪಟ್ಟಿ—

3. ಮರದೆ . . . .
4. . . . . ಗೊಟ್ಟ . . . . . .

Transliteration.

II band—

1. . . . bhujabaḷa Vīraganga Poysa . . .
2. varu॥Śārvvari saṃvatsara

III band—

3. marade . . .
4. . . . . gotṭa . . .

Note.

This vīragal record is fragmentary as the stone is broken both above and below and portions of the inscription are lost. The king is not named, but the title Bhujabaḷavīraganga Poysa [ḷa dē] varu found in the record may be taken as applying to the Hoysaḷa king Vishṇuvardhana. Only the name of the cyclic year Śārvari is found in the record. The only Śārvari during Vishṇuvardhana's reign fell in 1120 A.D. which appears to be the date of the inscription. The name of the hero who fell in the battle is lost. The record appears to register the grant of some land on the death of the hero.

KADUR DISTRICT.

43

CHIKMAGALUR TALUK.

On a pavement stone in the navaranga of the Kōdaṇḍa Rāma temple at Hire-magaḷūr, Chikmagalur taluk.
ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಹಿರೆಮಗಳೂರು ಕೋದಂಡರಾಮ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿ ಹಾಸಿರುವ ಕಲ್ಲು.

1. ದಿ ಧಿಗೊಲ್ಲಶಿವಂಣನಬಿಂನಹ

Note.

This short inscription and the figures of two devotees are engraved on the pavement stone in the navaranga of the Kōdaṇḍa Rāma temple at Hiremagaḷūr. The figures appear to be those of a couple. The inscription gives the name of Golla Śivaṇṇa who was probably a devotee who visited the temple and got the figures and his name engraved.

The characters seem to belong to about the 17th century A.D.

44

On the pedestal of the Sugrīva image installed in the prākāra of the same Śrī Kōdaṇḍa Rāma temple.

ಅದೇ ಶ್ರೀ ಕೋದಂಡ ರಾಮ ದೇವರ ದೇವಾಲಯದ ಹಿಂದೆ ಪ್ರಾಕಾರದಲ್ಲಿ ಪ್ರತಿಷ್ಠಿತವಾಗಿರುವ ಸುಗ್ರೀವ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ೦ ಶಾರ್ವರಿಸಂವತ್ಸರದಲ್ಲೂ
2. ೦ ಅಳವಿಂದಿಯ ಯೀಶ್ವರಪನ
3. ೦ ಮಕ್ಕಳು ಕಾಶಿಯಪನಸೇವೆ ‖

Note.

This record is engraved on the pedestal of the Sugrīva image which is installed in a prākāra cell at the same Kōdaṇḍa Rama temple. It is stated that the image was installed by a devotee named Kāśiyapa, son of Aḷavindiya Īśvarapa. The characters appear to belong to about the 17th century A.D.

45

At the same village Hiremagaḷūr, on the pedestal of the Venkaṭēśa (Mādhavamūrti) image in the same Kōdaṇḍa Rāma temple.

ಅದೇ ಕೋದಂಡರಾಮ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ವೆಂಕಟೇಶ (? ಮಾಧವಮೂರ್ತಿ) ಶಿಲಾ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಚೆಲುವಪ್ಪನವರ
2. ಸೇವಾರ್ಥ

Note.

On the pedestal of the Venkaṭēśa image in another cell of the prākara at the iame temple is engraved this short inscription. It records that the image was snstalled by one Cheluvappa. The characters appear to belong to about the 18th century A.D. But the image appears to date from about the 11th century A.D. (*see* page 50 of the Report). It is thus probable that Cheluvappa might have brought the image from some other place and installed it at the temple.

46

At Sōmapura in Tarikere taluk, on a slab in the Sōmēśvara temple.

ತರೀಕೆರೆ ತಾಲ್ಲೂಕು ಸೋಮಪುರದ ಈಶ್ವರ ದೇವಾಲಯದಲ್ಲಿರುವ ಕಲ್ಲಿನಮೇಲೆ.

1. ಶ್ರೀಮತು ಪ್ರತಾಪ ಚಕ್ರವ
2. ರ್ತ್ತಿ ವೀರನಾರಸಿಂಹದೇವ ಪೃಥ್ವೀರಾ

3. ಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲು ಸರ್ವ್ವಧಾ
4. ರಿ ಸಂವತ್ಸರದ ವೈಶಾಖ ದಮಾ
5. ವಾಸೆ ಸುಕ್ರವಾರದಂದು ಚಿಕ್ಕ
6. ಬೇರುಂಡನ ಮಾಠದ ಸಮಸ್ತಕೂ
7. ಸುಗಳು ಸೋಮನಾಥದೇವರ ದೇ
8. ವಾಲ್ಯದ ಹೊಲಥರದ ಕಲಕೆಲ
9. ಸಕೆ ಗದ್ಯಾಣ ಹತ ಕೊಟರು
10. ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. śrīmatu pratāpa-chakrava-
2. rtti Vīra Nārasiṃga dēva pṛithvī-rā-
3. jyaṃ geyuttiralu Sarvvadhā-
4. ri saṃvatsarada Vaiśākhad-amà-
5. vāse Sukravāradaṃdu Chikka
6. Bēruṃḍana māṭhada samasta kū-
7. sugaḷu Sōmanātha dēvara dē-
8. vālyada holatharada kala kela-
9. sake gadyāṇa hata koṭaru
10. maṃgaḷa mahā śrī śrī śrī

Note.

This inscription records the grant of 10 gadyāṇas for the stone work of the pavement (*? holathara*) in the Sōmanātha temple by the pupils of Chikka Bēruṇḍana maṭha. Whether the mutt belonged to the Kālāmukha priests cannot be determined.

The record belongs to the reign of the Hoysaḷa King Vīranarasinga. The date given in the record is Sarvadhāri sam. Vaiśākha Amāvasye Śukravāra, corresponding to Friday the 5th May 1228 A.D. during the reign of Narasimha II.

47

At Mudigere in Ajjampur hobli of Tarikere taluk, on a stone set up in the tank bund. [PLATE XII, 1]

ತರೀಕೆರೆ ತಾಲ್ಲೂಕು ಅಜ್ಜಂಪುರ ಹೋಬಳಿ ಮುದಿಗೆರೆ ಕೆರೆಯ ಈಶಾನ್ಯ ಬದುವಿನಲ್ಲಿ ನೆಟ್ಟಕಲ್ಲು.

(ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ)

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 6''$

ಉತ್ತರಮುಖ—

1. ಸ್ವಸ್ತಿ ಸ
2. ಮಧಿಗತ
3. ಪಞ್ಚಮಹಾ
4. ಶಬ್ದ ಮಹಾ
5. ಸಾಮನ್ತಾಧಿ
6. ಪತಿ ಪ್ರಭೂ
7. ತವರಿಷ ಶ್ರೀ
8. ಮಾಜ್ಯೋೞಿಯಿನ್ದರ
9. ಸರ್ ಪ್ರಭೂತು
10. ಜ್ಗ ಮರಿಯದೆ

ಉತ್ತರಮುಖ—

11. ಯಂ ದಯೆಗೆ
12. ಯ್ದಂ ಪ್ರಭೂತು
13. ಙ್ಗ ಮಾಳರಿಗೆ ಸ
14. ರ್ವ್ವ ಪರಿಹಾರಮ್
15. ಇದರ್ಕ್ಕೆ ಮ
16. . . ದಿ ಅಣೆ ಮಿ

ಪಶ್ಚಿಮಮುಖ—

17. ದೆ [ಅ ಱು . .]
18. ಣ . ಱಿ ಅ
19. ದೆ ಅಱುಗ
20. ದ್ಯಾಣ ರಾಣಿ (?)
21. ದೆ ಪನ್ನೆರಡು
22. ಗದ್ಯಾಣ ದಣ್ಡ
23. ಮತ್ತಪದೆಲ್ಲ
24. ಪರಿಹಾರ ಇ
25. ದಾರ್ಕ್ಕೆ ಸಾಕ್ಷಿ
26. ಚದುರಾಂಗರನ
27. ಯ್ಗ ಮಾರಸಿಙ್ಗ
28. ನಾಯ್ಗ ಈಸರ
29. ಯ್ಯ ಜಯಸಿ
30. ಙ್ಗ ಘನತುಙ್ಗ
31. [ಗಾ] ಮುಣ್ಡ ಚೆ
32. . . ಗಾಮುಣ್ಡ

ದಕ್ಷಿಣ ಮುಖ—

33. . . . .
34. . . . .
35. . . ನಾಯ್ಗ
36. . . ಕ್ಕ ಕ
37. ಸಾಕ್ಷಿ ಇದಾ
38. ನಟಿದೊ ವಾ
39. ರಾಣಾ ಸಿಯ
40. ಅಟಿದೋನ್ನ
41. ದರ ಕವಿಲೆ
42. ಯು ಪಾರ್ವ್ವರುಮ
43. ಕೊನ್ದ ಪಞ್ಚಮ
44. . . . . . .

Transliteration.

North face—

1. svasti sa-
2. madhigata
3. pañchamahā-
4. śabda mahā-
5. sāmantādhi
6. pati Prabhū-
7. ta varisha śrī
8. māṅ Gōyindara-
9. sar Prabhūtu-
10. ṅga mariyade
11. ya dayege-
12. yda Prabhūtu-
13. ṅga-māḷarige sa-
14. rvva parihāram
15. idarkke ma
16. . . āṇe mi

West face—

17. de a . .
18. ṇa ṟiā
19. de aṟuga
20. dyāṇa rāṇi (?)
21. depanneraḍu
22. gadyāṇa daṇḍa
23. mattapadella
24. parihāra i-
25. dārkke sākshi
26. Chadurāṃgara na-
27. yga Mārasiṅga
28. nāyga Īsara-
29. yya Jayasi-
30. . . ṅga Ghanatuṅga
31. [gā] muṇḍa Chē
32. gāmuṇḍa

South face—

33. . . .
34. . . . .
35. . nāyga
36. . . kkaka
37. sākshi idā
38. n aḻido Vā-
39. rāṇāsiya
40. aḻidōnn a
41. dara kavile
42. yu pārvvaruma
43. konda pañcha ma-
44. . . . . .

Translation.

Be it well. Obtainer of the band of five musical sounds, Mahāsāmantādhipati Prabhūtavarisha, the illustrious Gōyindarasa favoured Prabhūtūnga Māḷa with the honour of Prabhūtuṅga (?) free of all imposts. For this . . . . six gadyāṇas . . . . fine of two gadyāṇas and the rest is free of imposts. Witnesses to this: Chadurāṃgaranayga, Mārasiṅganayga, Īsarayya, Jayasiṅga, Ghanatuṅga [gā] muṇḍa, Chē . . gāmuṇḍa . . . . nayga . . . . witness. He who destroys this is he who destroys Vāraṇāsi and incurs the five great sins of killing tawny cows and Brahmans of that place.

Note.

This inscription appears to record the grant of some honour called Prabhūtuṅga to Prabhūtuṅga Māḷa by Prabhūtavarisha Gōvinda. The meaning of the inscription is not quite clear as some of the letters are worn out and lost. Gōvinda seems to have granted some lands also free of certain taxes. The witnesses are named next: Chadurāngaranāyga, Mārasinganayga, Īsarayya, Jayasiṅga, Ghanatunga gāmuṇḍa Chē . . gāmuṇḍa . . . . . nayga. The usual imprecatory sentence is found in the end.

Among the Rāshṭrakūṭa princes, Gōvinda III and Gōvinda IV had the title of Prabhūtavarsha. But Gōvinda IV's date is too late for the present inscription. We have not met with Gōvinda IV's inscriptions in the Mysore State. One of the witnesses in the present inscription, Chadurāngaranayga, seems to be the same as Āṅgara or Aṅgarasiṅga of the Sorab inscription No. 22, who was living at the time of Govinda III. It is thus possible that Gōvinda mentioned in the present record is the Rāshṭrakūṭa king Gōvinda III who came to the throne in about Ś 716.

'Prabhūtuṅga' might be some title like Prabhūtavarsha and Gōvinda might have conferred this title on Māḷa who might have been an important officer under him. If so, it would mean that Gōvinda bestowed some honour of a very high order on Māḷa and also granted some lands in addition.

Some of the inscriptions of Govinda III are found in the Sorab taluk. In the inscriptions Sb. 1, 10 and 542 Gōvinda is given the titles Mahārājādhirāja, Rājaparamēśvara; in Sb. 9 he is called Prabhūtavarisha Srī Gōindara and in Sb. 22 he is

Śrī Prithuvīballaha Śrī Jagattuṅga. But in the present inscription he has the titles: obtainer of the band of five musical instruments, Mahāsāmantādhipati and Prabhūtavarisha. Gōvinda III was the most powerful ruler among the Rāshṭrakūṭas and he could not have been a sāmantādhipati. So the title here may indicate that this inscription belongs to his early days when he was still a Yuvarāja. He was a very powerful prince even during his father's reign and his father was ready to abdicate the throne in his favour (*Bombay Gazeteer*, Vol. I, Pt. III, p. 198). Probably Gōvinda was ruling at Banavāsi as a sāmantādhipati under his own father, and he might have granted this honour during that period. If this is so, the date of the present inscription would be earlier than Ś 716 from which year he was the king. It is possible that the date of the inscription is about 790 A.D.

48

At Machēri, Kaḍur taluk, on a stone lying in the navaraṅga of Kallēdēva temple. The stone is broken into two pieces and the record is engraved on the top portion of the first piece. (Above) No. 30 of M.A.R. 1925.)

ಕಡೂರು ತಾಲ್ಲೂಕು ಕಸಬಾಹೋಬಳಿ ಮಚೇರಿಯ ಕಲ್ಲೇದೇವರ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.
(ಎರಡು ತುಂಡಾಗಿದೆ.) ಮೊದಲ ತುಂಡಿನ ಮೇಲ್ಭಾಗ.

1. ಶ್ರೀ ಕಲಿದೇವರ ನನ್ದಾದೀವಿಗೆಗೆ ಕಾವಿಸೆಟ್ಟಿ, ಮಾಚಿಸೆಟ್ಟಿ, ಬಲ್ಲಿಸೆಟ್ಟಿ, ಕೇತಿಸೆಟ್ಟಿ, ಬಿಟ್ಟಿಸೆಟ್ಟಿ.

Note.

This inscription is engraved on the top of the epigraph No. 30, noticed in the Mysore Archæological Report for the year 1925 and assigned to the period of Vishṇuvardhana, the Hoysaḷa king. But the present record appears to be of a later date since the characters appear to belong to about the 14th century A.D.

The inscription records some grant made by Kāvisetṭi, Māchisetṭi, Ballisetṭi, Kētisetṭi and Biṭṭisetṭi for the offering of light (nandādīvige) to the god Kalideva.

49

At Yeḷḷambaḷase, Yagaṭi hobli in the Kaḍur taluk, above the bhakta image on a pillar in the mukhamanṭapa of the Kēśava temple.

ಕಡೂರು ತಾಲ್ಲೂಕು ಯಗಟಿ ಹೋಬಳಿ ಯೆಳ್ಳಂಬಳಸೆ ಗ್ರಾಮದ ಕೇಶವ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ
ಕಂಬವೊಂದರ ಮೇಲೆ ಭಕ್ತವಿಗ್ರಹದ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ನಲಪ ಹೆಬಾ
2. ರುವರ ಮಕ್ಕಳು ಲಕ್ಷು
3. ಮಣ ಹೆಬಾರುವ

Note.

The inscription is carved on a pillar and above the bas-relief figure of a devotee. His name is given in the record as Lakshumaṇa Hebāruva son of Nalapa Hebāruva. He might have caused the mukhamanṭapa of that temple, or a portion of it. The characters appear to belong to about the 17th century A. D.

SHIMOGA DISTRICT.

50

To the north of Haḷe Soraba, Sorab Taluk, on a *nishidhikal* lying in the tank.

Size $2\frac{1}{2}' \times 1\frac{1}{2}'$

ಸೊರಬ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹಳೇ ಸೊರಬದ ಉತ್ತರ ದಿಕ್ಕಿನ ಕೆರೆ ಅಂಗಳದಲ್ಲ ಬಿದ್ದಿರುವ ನಿಷಿಧಿಕಲ್ಲು.

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1\frac{1}{8}'$

I ಪಟ್ಟಿ.

1. ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ಜೀಯಾತ್ತ್ರೈ
2. ಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ॥ ಅಮರಾವತಿಯಳಕಾವತಿ ಸ
3. ಮಮೆನಿಸುವ ಸೊರಬ ತವನಿಧಿಯುಮೆಂ ಬೆರಡಂ ಸಮನಾಗಿ ಏ
4. ಪಾಲಿಸಿದಂ ಸುಮನಸ ತರು ಸದ್ವಂಸ ತವನಿಧಿಯ ಬ್ರಹ್ಮಾಖ್ಯಂ ॥

II ಪಟ್ಟಿ. (ಸವೆದುಹೋಗಿದೆ.)

5. . . . . . . ತಿಂಗಳ ವೆತ್ತಿರ್ದ್ದೆಡೆ ನಾಕ . . . . .
6. . . . . ಯುವಿಳ . . . .
7. . . . . ವಾರ್ಧಿ . . . .

Note.

This *nishidhikal* record is full of lacunæ in the second band as several letters are quite worn out and have become illegible. Hence it is incomplete. The person upon whose death this stone was set up appears to have been a female as there is the figure of a female devotee in the sitting posture on the second panel.

The inscription begins with the usual verse in praise of Jina-śāsana. Brahma of Tavanidhi is next mentioned as ruling both Sorab and Tavanidhi which are compared to Amarāvati and Aḷakāvati. This Brahma was a subordinate of Harihara II, the Vijayanagar king. He was ruling Tavanidhi in the second half of the 15th century A.D. and he is stated to have died by the rite of asceticism in Ś 1301 (E.C. VIII Sb. 196.). The present inscription also belongs to about the latter half of the 14th century A.D. Tavanidhi is the same as the present Tavanandi in the Sorab Taluk.

51

On a vīrakal in the Māsti temple by the road side in front of the village Chitraṭṭihaḷḷi of the same hobli.

ಅದೇ ಹೋಬಳಿ ಚಿತ್ರಟ್ಟಿಹಳ್ಳಿ ಊರಮುಂದಿನ ಮಾಸ್ತಿ ಗುಡಿಯಲ್ಲಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲ

ಪೂರ್ವ ಹಳಗನ್ನಡಕ್ಷರ

ಪ್ರಮಾಣ $3' \times 1'$

1. ಸಿರಿಕಗಿ ಕೆಯ್ದುದಾಣ

Transliteration.

1. Sirikagi keyda dāṇa

Note.

This short inscription is engraved on the middle panel of a vīragal which is now kept in a small hut-like temple and is worshipped by the villagers as a Māsti. The vīragal contains well carved and beautiful sculptures of horsemen and foot soldiers, though the figures are now coated with oil and dirt. The inscription consists of only one line and appears to mean 'the place of the action by Siri Kagi.' Probably the stone was set up on the spot where Siri Kagi died fighting in a battle.

It is difficult to say who Siri Kagi was. A Chālukya chief named Śrī Goggi is mentioned in a vīragal at Varuṇa (P. 114 M.A.R. 1936); his date has been fixed at about 900 A.D. But Siri Kagi of the present record may not be identical with him as this record is much earlier paleographically.

No date is given in the record. The characters, however, appear to belong to about the 8th century A.D.

52

At the same village Chitraṭṭihaḷḷi, Sorab taluk, on a mastikal lying behind the Rāmēśvara temple (Sorab No. 81 revised).

Size 3, × 1′6″

ಅದೇ ಚಿತ್ರಟ್ಟಿಹಳ್ಳಿ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಹಿಂದೆ ಬಿದ್ದಿರುವ ಮಾಸ್ತಿ ಕಲ್ಲಿನಲ್ಲಿ (ಸೊರಬ 81ನೇ ನಂಬರಿನ ತಿದ್ದುಪಡಿ).

ಪ್ರಮಾಣ 3′ × 1′6″

1. ಗಣಾಧಿಪತಯೇಂ ನಮ ಶಕ
2. ವರುಶ ೧೩೮೦ ಅಂತು ವಯಿಸಾ
3. ಖ ಬ ೬ ಸೊ ಶ್ರೀಸೋಮನಾಥದೇವ
4. ರ ದಿಬ್ಯ ಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕ
5. ರುಮಪ್ಪ ಸೋಮ್ಮೈದೇವ ಒ
6. ಡೆಯರ ಶಿಷ್ಯರು ಚಿತಟ್ಟಿಯ
7. ಹಳಿಯ ಜಡೆಯ ಗೌಂಡನ ಮ
8. ಗ ಮಲಪನು ಸ್ವರ್ಗಸ್ತನಾದ ಆ
9. ತನ ಮದವಳಿಗೆ ಬೊಂಮರಸಿ
10. ಸತಿಯಾದಳು ಬೊಂಮಾರ
11. ಸಿಯಾ ತಂಮಗೌಂಡನ ಮೊ
12. ಮಗನು ಬಂಮ್ಮರಸಿಗೆ ಪುಂ
13. ಣ್ಯ ಲೋಕವೆ ಗತಿ ಮಂಗಳ
14. ಮಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. Gaṇādhipatayēṃ nama Śaka
2. varuśa 1380 aṃtu Vayisā-
3. kha-ba 6 Sō śrī Sōmanātha dēva
4. ra dibya śrī pāda padmārādhaka-
5. rum appa Sōmaidēva o
6. ḍeyara śishyaru Chitaṭṭiya
7. haḷiya Jaḍeya-gauṃḍana ma-
8. ga Malapanu svargastanāda ā-
9. tana madavaḷige Bommarasi
10. satiyādaḷu Bommāra-
11. siyā Taṃmagauṃḍana mo
12. maganu Bammarasige pum-
13. ṇya lōkave gati maṃgaḷa
14. maha śrī śrī śrī

Translation.

Obeisance to Gaṇādhipati.

In the Śaka year 1380, on Monday the 6th lunar day of the dark half of Vayisākha: Malapa, son of Jaḍeyagauṇḍa of Chitaṭṭi village and disciple of Sōmaidēva Oḍeyar, (who was the) worshipper of the lotus feet of the god Sōmanātha, went to heaven. His wife Bommarasi became *sati*. Bommarasi's Tammagauṇḍa's grandson. To Bommarasi heaven is the refuge. Good fortune.

Note.

This record has been included in the Epigraphia Carnatica, Vol. VIII, as Sorab 81; but there it is full of lacunæ and no transliteration or translation has been published. It is therefore revised and inserted here with translation and a note.

The record is a mastigal inscription and records the death of Bommarasi as *sati* upon the death of her husband Malapa, son of Jaḍeyagauṇḍa of Chitaṭṭi and disciple of Sōmaidēva Oḍeyar.

The date of the record is Ś 1380 Vai. ba. 6 Sō. No cyclic year is given. The corresponding English date would be 8th July 1458 A.D.; but it is a Thursday and not Monday as stated in the record.

53

At Tavanandi, Kuppagaḍḍe hobli, Sorab taluk, on the 3rd stone in front of the Basti in the old fort (Sorab No. 196 revised).

ಸೊರಬ ತಾಲೂಕು ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ತವನಂದಿ ಗ್ರಾಮದಲ್ಲಿ ಕೋಟೆಯೊಳಗೆ ಬಸ್ತಿಯ ಎದುರಿನ ಮೂರನೇ ಕಲ್ಲು

(ಸೊರಬ 196ನೇ ನಂಬರಿನ ತಿದ್ದುಪಡಿ.)

1. ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯ ನಾಥಸ್ಯ
2. ಶಾಸನಂ ಜಿನ ಶಾಸನಂ ॥ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ಅರಿರಾಯ ವಿಭಾಡ ಭಾ

3. ಷೆಗೆ ತಪ್ಪುವರಾಯರ ಗಂಡ ಹಿಂದೂರಾಯ ಸುರತ್ರಾಣ ಪೂರ್ವ್ವ ದಕ್ಷಿಣ ಪಶ್ಚಿಮ
4. ಸಮುದ್ರಾಧೀಶ್ವರ ಶ್ರೀವೀರಬುಕ್ಕರಾಯನ ಕುಮಾರ ಶ್ರೀಹರಿಹರರಾಯನು ರಾಜ್ಯಂಗೆಯು
5. ತ್ತಮಿರ್ಪ್ಪಲ್ಲಿ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಕ ವರುಷ ೧೩೦೧ನೆಯ ಕಾಲಯುಕ್ತಿನಾಮ ಸಂ
6. ವತ್ಸರದ ಪುಸ್ಯ ಬ ೩ ಸೋಮವಾರದಲು ಶ್ರೀಮಂನಾಳುವ ಮಹಾಪ್ರಭು ಪ್ರಜೆಮೆಚ್ಚೆಗಂಡ ಅಲ್ಲಿಯ
7. ಹದಿನೆಂಟು ಕಂಪಣಕ್ಕೆ ಸಿರೋಮಣಿ ಎನಿಪ ಮಹಾಪ್ರಭುಗಳಾದಿತ್ಯ ತವನಿಧಿಯ ಬೊಂಮಗೌಡ
8. ನು ಸಕಲ ಸನ್ಯಸನ ವಿಧಿಯಿಂ ಮುಡಿಪಿ ಸ್ವರ್ಗ್ಗಪ್ರಾಪ್ತನಾದನೂ ಆತನ ಗುಣಾವಳಿ ಎಂತೆಂದಡೆ
9. ಪಾರಾವಾರತ್ರಯಾಧೀಶ್ವರ ನತುಳಬಲಂ ಬುಕ್ಕರಾಯಂಗೆ ಲೋಕಾಧಾರಂಗಂ . . ಹರವಮಾಡಿದ
10. ಅವನಿಯ ಧರ್ಮ್ಮಂಗಳಂ ಜಇನ ಕುಳಾಚಾರಂಗಳ್ಬೆಸೆದಂತಾಗಿರೆ ಮರಳ್ದು ಪುನರ್ದ್ಧಾರೆಯಂ ಮಾಡಿ ಪುಂ
11. ಣ್ಯಾಕಾರಂ ಸತ್ಕೀರ್ತ್ತಿ ವ್ರಿತ್ತಂ ತವನಿಧಿಯಧಿಪಂ ಬೊಂಮಣಂ ಮೇರು ಧೈರ್ಯ್ಯನೂ ॥ ಪರಸತಿ
12. ಯಾದಿಗಳ್ಗೆ ಪರದಯಿವಕ್ಕೆ ತಾನೆಱಗಂ ಪ್ರತಿಗ್ನೆಯಂ ಧರಿಸಿದ ಜಯಿನನೊರ್ಬ್ಬಕಲಿ ನಿಂಬ
13. ನೃಪಾಲಕ ನಿಂದು ಭಕ್ತಿಯಿಂ ಪರಮಜಿನೇಸ್ವರಂಗೆಱಗುವೆಂ ಪೆಱರಂ ಶರಣೆನ್ನನೆಂಬನೊ
14. ಜಿನ ದೃಢ ಚಿತ್ತನೀ ತವನಿಧಿಪ್ರಭು ಬ್ರಹ್ಮನಿಳಾತಳಾಗ್ರದೊಳೂ ॥ ಜಿನಪತಿಯಂತರಂಗದೊಳಗಿರ್ಪ್ಪ
15. ಸಿದ್ಧಿಯಿಂ ಮನೋಜಭಂಜನಂ ಜಿನಮುನಿಪಾರಿಶ್ವಸೇನಯತಿ ಸದ್ಗುರು ತಾತನೆ ಶಾಂತಿನಾಥ ಪಾಳಕಬ್ಬೆ
16. ತನ್ನ ಬಾಂಧವರು ಭವ್ಯಜನಂ ಪೆಱತಿಲ್ಲೆನಿಪ್ಪ ಸಚ್ಚರಿತ ಸುಜಯಿನ ನೀತವನಿಧಿ ಪ್ರಿಯಬ್ರಹ್ಮನ ಕೀ
17. ರ್ತಿವಲ್ಲಭನೂ ॥ ಕುಲಜಂ ಕೂಡಿದವರ್ಗ್ಗೆ ಕೂರ್ಪ್ಪನದಟಂ ಸಂಯುಕ್ತರತ್ನಾಕರಂ ತಿಲಕಂ ಜೈನ
18. ಮತಾದಿ(ಬ್ಧಿ) ವರ್ದ್ಧನಕರಂ (ಸ)ಕೀರ್ತ್ಯಾಂಗನಾ ವಲ್ಲಭಂ ಸಲೆಸವುಚಬ್ರತಿದಾಸಿ ವೈಶಿಪರನಾರಿಸೋ
19. ದರಂ ದಾನಿ ತಾನಿಳೆಯೊಳು ಶಾಂತನಸೂನು ಬಹ್ಮನೆಸೆದಂ ವಿಶ್ವಂಭರಾ ಚಕ್ರದೊಳೂ ॥ ಚ
20. ಲವತ್ಪಾರಿಶ್ವಸೇನ ಭಟ್ಟಾರಕಂ ತನಗೆ ಶಿಕ್ಷಾಗುರು ಶ್ರೀಜಿನೇಂದ್ರಂ ಕುಲದೆಯಿವಂ ಸದ್ವಿದ್ಯೆಗೆ
21. ಉನ್ನತ ತವನಿಧಿಯ ಗ್ರಾಮುವೆ ತಂನ್ನ ಪೂರ್ವಸ್ತಳ ಶಾಂತಂ ತಂದೆ ಚೀಯಕ್ಕನೆ ತಾಯಿ ಸ
22. ವಿ ಮಾತು ಸದ್ವಂಶಿನಿ ಬೊಮ್ಮಲೆ ತಂನ್ನದ್ದಾರ್ಧಂಗಿ ಯಿಂನ್ನಾದ್ದೊರೆ ಧರೆಯೊಳಗೀ ಬ್ರಹ್ಮ ಸದ್ಧರ್ಮ ಗೀಗಳೂ

Transliteration.

1. śrīmat-parama-gambhīra-syād-vādāmōgha-lāṃchanaṃ jīyāttrailōkya-nāthasya
2. śāsanaṃ Jina-śāsanaṃ ‖ srīman mahāmaṇḍaḷēśvaraṃ ari-rāya-vibhāḍa bhā-
3. shege-tappuva-rāyara-gaṃḍa Hiṃdūrāya s u r a t r ā ṇ a pūrvva-dakshiṇa-paschima-
4. samudrādhīśvara śrī Vīra Bukkarāyana kumāra srī Harihararāyanu rājyaṃ geyutt-
5. ttam irppalli ‖ svasti śrī jayābhyudaya śaka varusha 1301 neya Kālayukti nāma saṃ-
6. vatsarada Pusya ba 3 Sōmavāradalu śrīmaṃn āḷuva mahāprabhu prajemech-che-gaṃḍa alliya-
7. hadineṃṭu Kaṃpaṇakke sirōmaṇi enipa mahāprabhugaḷ-āditya Tavanidhiya Boṃmagauḍa-
8. nu sakala sanyasana-vidhiyiṃ muḍipi svarggastan ādanū ‖ ātana guṇāvaḷi eṃteṃdaḍe

9. Pārāvāra-trayādhīśvaran atuḷa-balaṃ Bukka-rāyaṃge lōkādhāraṃgam . haramāḍida

10. avaniya dharmmaṃgaḷaṃ Jaïna-kuḷāchāraṃgaḷ besedaṃtāgire maraḷdu punar-ddhāreyaṃ māḍi puṃ-

11. ṇyākāraṃ satkīrti-vrittaṃ Tavanidhiy-adhipaṃ Bommaṇaṃ Mēru-dhairyyanū ‖ para-sati-

12. yādigaḷge para-dayivakke tān-eṟagaṃ pratigñeyaṃ dharisida Jayinan-orbba kali Niṃba-

13. nripālakan iṃdu bhaktiyim parama Jinēsvaraṃg-eṟaguveṃ Peṟaraṃ śaraṇennan eṃbano

14. Jina dṛiḍha-chittan-ī Tavanidhi Prabhu Brahman iḷātaḷāgradoḷū Jinapatiy-aṃtaraṃgadoḷagirppa

15. siddhiyiṃ manōja-bhaṃjanaṃ Jina muni Pāriśvasēna-yati sadguru tātane Śāṃtinātha Pāḷakabbe

16. tanna bāṃdhavaru bhaya janaṃ Peṟatill-enippa sachcharita sujayinan ī Tavanidhi-priya Brahmana kī-

17. rtti-vallabhanū ‖ kulajaṃ kūḍidavargge kūrppan adaṭaṃ samyakta-ratnākaraṃ tilakaṃ Jaina-

18. matā [b]dhi-varddhanakaraṃ sakīrtyāṃganāvallabhaṃ sale-savucha-brati dāsi-vaiśi-paranāri sō-

19. daraṃ dāni tān iḷeyoḷu Śāṃtana-sūnu Brahman esedaṃ visvaṃbharā-chaśkradoḷū cha-

20. lavat Pāriśvasēna-bhaṭṭārakaṃ tanage śikshāguru śrī Jinēṃdraṃ kula deyivaṃ sadvidyege

21. unnata-Tavanidhiya-grāmave taṃnna pūrvastaḷa Śāṃtaṃ taṃde Chīyakkane tāyi sa-

22. vi mātu-sadvaṃśini Bommale taṃnn-arddhāṃgi yiṃnāṛ dore dhareyoḷagī Brahma saddharmmag-īgaḷū

Translation.

Victorious is Jinaśāsana, which is the śāsana of the lord of the three worlds and is characterised by the highly profound *syādvāda.*

When the illustrious mahāmaṇḍalēśvara, punisher of enemy kings, punisher of kings who break their word, Suratrāṇa to Hindurāyas, lord of the east, south and west seas, śrī Harihararāya, son of śrī Vīra Bukkarāya was ruling the kingdom :—

Be it well. In the victorious Śaka year 1301, the year Kālayukti, on Monday the 3rd lunar day of the dark half of Pusya :—

The Āḷuva mahā-prabhu, prajemechche gaṇḍa, head-jewel of the eighteen Kampaṇas, the sun of mahā-prabhus, Tavanidhi Bomma-gauḍa, with all the *sannyasana* rites, expired and went to *svargga.*

His praises: To Bukkarāya of matchless power, lord over the three oceans, a support of the world . . . . . having re-extricated the earthly merits by uniting them firmly with the Jaina customs, Bommaṇa, lord of Tavanidhi, firm as Mēru, the very form of virtue attained good fame. Brahma, lord of Tavanidhi, a Jaina who has taken an oath not to bow to the wives and gods of others and who says "I bow to the supreme Jina with devotion and to none else," has Jina firmly in his mind. With the accomplishment of having Jina in mind he is a destroyer of cupid, the Jaina ascetic Pāriśvasēna is his guru, Śāntinātha his father, Pāḷakabbe (his mother ?), Jainas his relatives and no others: such is this Tavanidhi Brahma of good character, an ardent Jaina, lord of the dame of fame. Of a good family, a beloved to his wives, a hero, an ocean of rectitude, an ornament, an increaser of the ocean the Jaina community, lord of the dame of fame, an ascetic in purity, a brother to servant-maids, harlots and others' wives—this Śānta's son Brahma distinguished himself in the world. The famous Pāriśvasēna-bhaṭṭāraka is his teacher, śrī Jinēndra his family god, Tavanidhi his native place, Śānta his father, Chīyakka his mother and Bommale of sweet voice and of good family his wife: who is equal to this Brahma in this world ?

Note.

Only the first 14 lines of this inscription had been published in E. C. VIII as Sb. 196. The record is now completely read and published here with translation and a note.

The inscription records the death, by the rite of *sanyasana*, of Bommaṇa, ruler of Tavanidhi. Bommaṇa is highly praised here. He was a subordinate of Harihara II, the Vijayanagar king. His parents were Śānta and Chīyakka and his wife was Bommale who is also known to have died by the same rite of *sanyasana* in Ś 1293. (*see* E. C. Vol. VIII, Sorab 199). Bommaṇa's guru was Pāriśvasēna bhaṭṭāraka. Among the Jaina gurus there are a number of Pariśvasēna bhaṭṭārakas (E. C. VII Sh. 4, 64, VIII Sb. 125, 262, Nr. 42; XI Hk. 1, 2; etc). But they all appear to belong to earlier periods. Who the Pāriśvasēna bhaṭṭaraka of the present inscription was, cannot be determined.

Bommaṇa's titles were: the illustrious Āḷuvamahāprabhu, Prajemechcheganḍa, head jewel of the eighteen kampaṇas and the sun of Mahāprabhus. He is stated to have been ruling Sorab along with Tavanidhi in an inscription at Sorab (*see* No. 50 of this Report). His presence at a meeting held at Banavāsi by the gauḍapraje of the 18 kampaṇas of Gutti is recorded in an inscription at Banavāsi (M.A.R. 1929, Inscription No. 113.)

The date of the inscription is Ś 1301, Kāḷayukti sam. Pushya ba. 3 Sō. But Ś 1301 is Siddhārthi, not Kāḷayukti. If we take Siddhārti, the date corresponds to Monday 26th Dec. 1379 A.D.

54

At the same place, below a māstigal.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಒಕ್ಕೈ ಮಾಸ್ತಿಕಲ್ಲಿನ ಕೆಳಭಾಗದಲ್ಲಿ.

1. ಜಿನರುಂ ಜಿನಮುನಿಗಳು ಮತ್ತನು
2. ಪಮ ಪ್ರಾಣೀಶ ಹರಿಯನಂ
3. ದನ ನೆನದುಂ ವನಜಾಕ್ಷಿ ಮಹಾ
4. ಲಕ್ಷ್ಮುಯು ಘನತರ ಶೌರ್ಯ್ಯ
5. ದೊಳುಮಗ್ನಿಯೊಳ್ಸ
6. ಲೆ ಪಾಯಿದಳೂ
7. ಮಹಾಲಕ್ಷ್ಮಿಯ ಸದ್ಗುಣ
8. ಸಮುದ್ರೋಪಮಾನ ॥ ಮಂ
9. ಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. Jinarum̩ Jina munigaḷu mattanu-
2. pama prāṇīśa Hariyanam̩-
3. dana nenadum̩ vanajākshi Mahā-
4. lakshmuyu ghanatara śauryya-
5. doḷum agniyoḷ sa-
6. le pāyidaḷū
7. Mahālakshmiya sadguṇa
8. samudrōpamāna ॥ mam̩-
9. gaḷa mahā śrī śrī

Translation.

Bearing Jinas, Jaina ascetics and her matchless husband Hariyanandana in her mind, the lotus eyed Mahālakshmī entered fire with great courage. Mahālakshmī's good qualities are like the sea. Good fortune.

Note.

This inscription is engraved below a māstigal of the usual type which has only the right hand of the woman sculptured and not her full image. It records the death of Mahālakshmī, wife of Hariyanandana (?) belonging to the Jaina sect, by entering fire

No date is given. The characters appear to belong to about the 14th century A.D.

55

On the pedestal of an image, which was lying in the old fort at Tavanandi and is now brought and kept in the Archæological museum at Mysore.

ಅದೇ ತವನಂದಿ ಕೋಟೆಯಲ್ಲಿ ಬಸ್ತಿಯ ಮುಂದೆ ಬಿದ್ದಿದ್ದ ಪೀಠದ ಕಲ್ಲು.

(ಈಗ ಇದು ಮೈಸೂರು ಶಾಸನದ ಇಲಾಖೆಯ ವಸ್ತುಸಂಗ್ರಹಾಲಯದಲ್ಲಿದೆ.)

ಪ್ರಮಾಣ 1′×4″.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಮೂಲಸಂಗ ಸೂರ

2. ಸ್ತ ಗಣ ಚಿತ್ರಕೂಟಾನ್ವಯದ
3. ಪ್ರತಿಬದ್ಧ

Note.

This short inscription was engraved on the pedestal of some Jaina image. The image has now disappeared and only the pedestal with the feet of the image is remaining. The pedestal was found lying in the old fort at Tavanandi and is now brought and kept in the Mysore Archæological Museum.

This inscription records the installation of the image by some one (name not given) belonging to the Mūlasanga, Sūrastagaṇa and Chitrakūṭānvaya. No date is given. The characters appear to belong to about the 13th century A.D.

56

In the same fort of Tavanandi, on a māstikal in front of the Vīrabhadra temple.
ಅದೇ ತವನಂದಿಯ ಹಳೇಕೋಟೆಯಲ್ಲಿ ವೀರಭದ್ರ ದೇವರ ಗುಡಿಯ ಮುಂದೆ ನೆಟ್ಟಿರುವ ಮಾಸ್ತಿಕಲ್ಲಿನ ಮೇಲೆ

1. ಸೋಮವಾರದ ದಿನ

Note.

This short inscription merely contains the name of a week-day-Monday. It is written on the second panel of the māstigal. Probably it indicates the day on which a certain lady died as *sati*. The characters appear to belong to about the 16th or 17th century.

57

At the same village Tavanandi on a stone in front of the Īśvara temple in the old fort.
ಅದೇ ತವನಂದಿ ಗ್ರಾಮದ ಕೋಟೆಯಲ್ಲಿರುವ ಈಶ್ವರನ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

1. ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ಅರಸಂಕಗಳ ಗಂಡಗತ್ತರಿ ಅದಿಯರಾದಿತ್ಯಂ ಶ್ರೀ ಬಿಲ್ಲೇಶ್ವರ ದೇವರ ಪಾದಾರಾಧಕ
2. ಪರಬಳ ಸಾಧಕನುಮಪ್ಪ ವೀರ ಬೀರರಸಂ ಬನವಾಸಿನಾಡಂ ಸುಕದಿ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ . . .
3. . . . . ರ ನಲ್ಲಮನಣು . . . . . .
4. . . . . ಗ . . . . .
5. . . . .
6. . . . .
7. . . . . ಕೂಡಿ ಕಾಯ್ತ ತೆಂಗಿನ . . . . ಯೊಡಲದ್ದುರ್ವ ನೋಳ್ಪಡೆ . . . ನಿಜನಗವು
8. ಯ್ದು ಕಲಿ ಕಾಳೆಯನಾನ್ತಿಱಿದಾಜಿರಂಗದೊಳ್ ॥ ಕರವಾಳ್ಕರ್ಕಡೆಕೊನ್ತ . . . . ಸಬಳಂ ಬಾ
9. ಕಟರಂಗಳುಂ ಕರಮತ್ಯುಗ್ರದ ಕೈದುಗಳ್ತನುವಿನೊಳ್ತಾಗುತಿರಲ್ಕಾದಿ ಸಂಗರದೊಳು ಬಿದ್ದರ್ಡೆ ಕಾಳಗಾ
10. ಡ ನೊಲವಿಂ ದೇವಾಂಗನಾ ಸಂಕುಳಂ ಭರದಿಂ ತಂಮ ಪುರಕ್ಕೆ ವೊಯ್ದರೆಸೆಯಲು ತೂರ್ಯ್ಯಸ್ವನಂ ಪೊಣ್ಮಿತಂ ॥

11. ಕಂ ಕಂನಡಿ ತೋರಣಂ ಚಮರಜಂ ದೇವಾಂಗನಾಸಂಕುಳಂ ತೊಳಗುತ್ತಿರ್ಪ್ಪ ವಿಮಾನ ಮುಂದೆಸೆವ ಗೀತಾವಾದ್ಯ ನೃ
12. . . . ಸೊಡರು ಮಂದಾರದಾ ಮಾಲೆಯಿಂ ನಲಿದಾಡುತ್ತವೆ ಕಾಳ
13. ಗೌಡನ ಸುರಗಣಂ ಕೊಂಡೊಯ್ದ ರಾನಂದದಿಂ

Transliteration.

1. śrīman mahāmaṃḍaḷēśvaraṃ arasaṃka-gaḷa-gaṃḍagattari Adiyar-ādityaṃ śrī Billēśvara dēvara pādārādhaka
2. para-baḷa-sādhakanum appa Vīra Bīrarasaṃ Banavāsi nāḍaṃ sukadi rājyaṃ geyuttam ire . . . .
3. . . . . . ranallamanaṇu . . . . .
4. . . . . . ga . . . . . .
5. . . . .
6. . . . .
7. . . kūḍi kāyta teṃgina . . . yoḍalardduva nōḷpaḍe . . nija nagama
8. ydu kali Kāḷeyan-ānt-iṟid-ājiraṃgadoḷ ‖ karavāḷ karkkaḍe konta . . . . sabaḷam bā-
9. kāṭaraṃgaḷuṃ karam atyugrada kaidugaḷ-tanuvinoḷ tāgutiral kādi saṃgara-doḷu birddaḍe Kāḷa gau-
10. ḍan olaviṃ dēvāṃganā saṃkuḷaṃ bharadiṃ taṃma purakke voydar eseyalu tūryya-śvanaṃ poṇmutaṃ ‖
11. kaṃ kaṃnaḍi tōraṇaṃ chamarajaṃ dēvāṃganā-saṃkuḷaṃ toḷaguttirppa vimāna muṃd-eseva gītā-ka-vādya nṛi-
12. . . . . . soḍaru maṃdāradā māleyiṃ nalidāḍuttave Kāḷa
13. gauḍana suragaṇaṃ komḍoydar ānamdadiṃ

Translation.

While the illustrious mahāmaṇḍaḷēśvara, shears to the neck of the enemy kings, a sun to the Adiyas, worshipper of the feet of the god Billēśvara, conqueror of the hostile army, Vīra Bīrarasa was ruling the Banavāsi kingdom in peace:—

. . . . warrior Kāḷeya having pierced in the battle field . . . . When Kāḷagauḍa fell in the battle smitten by fierce weapons -- sword, *karkkade*, spear and lance, the celestial nymphs affectionately took him away to their city amidst the sound of the bugle. With mirror, festoon, fly-flap, group of damsels, *vimāna*, music, band, dancing, light and garland of mandāra (flower), the group of gods took Kāḷa-gauḍa away with joy.

Note.

This is a vīragal inscription in which most of the letters in lines 2 to 8 are quite worn out and lost.

The inscription describes the exploits and death of a warrior named Kāḷeya in some battle, during the reign of the illustrious mahāmaṇḍalēśvara Vīra Bīrarasa, shears to the necks of the enemy kings, a sun to the Adiyas, worshipper of the feet of the god Billēśvara and conqueror of the hostile army. Evidently Bīrarasa is the Śāntara king or feudatory. Several inscriptions of his reign are found in the neighbourhood.

The record is not dated. It may belong to the earlier half of the 13th century A.D.

58

At the same village Tavanandi, Sorab taluk, on a lamp pillar by the road side in front of the village.

Size 4′ × 1′

ಅದೇ ತವನಂದಿ ಊರಮುಂದೆ ರಸ್ತೆಯ ಹತ್ತಿರ ನೆಟ್ಟಿರುವ ದೀಪದ ಕಂಬ.

ಪ್ರಮಾಣ 4′ × 1′

1. ನಿರ್ವಾಣಪ್ಪನ
2. ಕಾ ಉತ್ಸವ ಕಂಬ

Note.

This record is on a small lamp-pillar in front of the village. It appears to record the grant of the lamp pillar for the Kārtikōtsava (to burn the light during the month Kārtika) by Nirvāṇappa. It is difficult to say who this Nirvāṇappa was. One Nirvāṇayya, uncle of the Keḷadi chief Sōmaśēkhara Nāyaka II, is referred to in a number of inscriptions (*see* E. C. VIII, Tl. 6, 87, 183 and 184 and also M. A. R. 1933, p. 199). He appears to have possessed considerable influence with the Keḷadi chief. Whether the Nirvāṇappa of the record is identical with him cannot be determined. The characters belong to about the 17th century A. D.

59

At Kyāsanūr, Uḷavi hobli, Sorab Taluk, on a fragmentary vīragal in front of the Chauḍi temple.

size 1½′ × 1′

ಸೊರಬ ತಾಲೂಕು ಉಳವಿ ಹೋಬಳಿ ಕ್ಯಾಸನೂರಿನಲ್ಲಿ ಚೌಡಿಗುಡಿಯ ಎದುರಿಗೆ ನೆಟ್ಟಿದ್ದ ತುಂಡು ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 1½′ × 1′

I ಪಟ್ಟಿ

1. . . . ವಯಿಶಾಖ ಬ ೩ ಬುಧವಾರ ಲು . . .
2. . . . ಪ್ರತಾಪ ವಿರೂಪಾಕ್ಷರಾಯರು ರಾಜ್ಯವನ . . .
3. . . . ಶ್ರೀಮನ್ಮಹಾಪ್ರಭು ಕೇಸವ . . .
4. . . . ಉಡರೂ ಅವರ ಪುಂಣ್ಯಸ್ತ್ರೀಯರು . . .
5. . . . ವನ ಪಾದಕ್ಕೆ ಸಂದರೂ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

II ಪಟ್ಟಿ—

6. . . . ಡಳರ ಗಂಡ ತೆಂಕಣ ಸಲಗ ನ . . .

7. . . . ಡರೂ ೧

Note.

This inscription stone, as reported by the local people, was in a Vīraśaiva matt near by. Recently when the matt caught fire by accident, the inscription stone was damaged by the heat of the fire and was thus placed in front of the small Chauḍi temple where it is now found. As it is, the inscription is effaced on all the sides and is very fragmentary.

The inscription appears to belong to the reign of Pratāpa Virūpāksharāya, king of Vijayanagar, who ruled between 1467 and 1478 A. D. One Mahāprabhu Kēśava . . . . is also mentioned in the record who appears to have been Virūpāksharāya's subordinate.

Though the inscription was dated, both the Śaka year and the name of the cylic year are lost and only the tithi Vayiśākha ba 3 and the week day Budhavāra are remaining. So it is not possible to know the exact date. The characters as well as the name Pratāpa Virūpāksharāya found in the record indicate that the inscription belongs to the latter half of the 15th century A.D.

The inscription records the death of some gauḍa (whose name is lost) and his wives. Some titles are found in the second band of the vīragal like . . . . *ḍaḷara gaṇḍa* and *Tenkaṇa salaga*. Whose titles these are cannot be determined.

60

At Shikārpur, on the silver kirīṭa (crown) of the god in the Huchcharāyasvāmi temple.

Nāgari Characters.

ಷಿಕಾರಿಪುರದಲ್ಲಿ ಆಂಜನೇಯನ ಗುಡಿಯಲ್ಲಿ ದೇವರ ಬೆಳ್ಳಿ ಕಿರೀಟದಮೇಲೆ ಬರೆದಿರುವುದು.

ನಾಗರಾಕ್ಷರ

1. ಕಂಠೀರವ ಕೃಷ್ಣರಾಜ ವೊಡೇರ ಸೇವೆ
कंठीरव कृष्णराज वोडेरॆ सेवे

Note.

This short inscription in the Nāgari characters records the presentation of the silver kirīṭa (crown) to the god by Kaṇṭhīrava Kṛishṇarāja Voḍēr, who is the same as Kṛishṇarāja Waḍiyar III, the Mysore king. (*See* M. A. R. 1933, No. 13 where he is addressed as Śrī Kṛishṇarāja Kaṇṭhīrava.)

61

At Sāsarvaḷḷi of Tāḷagunda hobli, Shikārpur taluk, on the three stones set up in front of the Īśvara temple.

ಶಿಕಾರಿಪುರ ತಾಲ್ಲೂಕು ತಾಳಗುಂದ ಹೋಬಳಿ ಸಾಸರವಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದೆ ನಿಂತಿರುವ ಮೂರು ಕಲ್ಲುಗಳಲ್ಲಿ.

1ನೇ ಕಲ್ಲು—ಪ್ರಮಾಣ 4½′ × 2′.

1. ಸ್ವಸ್ತ್ಯಕಳವರ್ಷದೇವ ಶ್ರೀ ಪೃಥುವಿವಲ್ಲಭ ಮಹಾರಾಜಧಿರಾಜ ಪ
2. ರಮ ಭಠರಕಂ ಶ್ರೀಮತ್ ಸತ್ಯಾಸ್ರಯಂ ಪೃಥುವಿರಾಜ್ಯ ಗೆ
3. ಯ್ಯೆ ಶ್ರೀ ಭೀವರಸಂ ಬನವಾಸಿಪನ್ನಿರ್ಚ್ಛಾಸಿರಮುಮನಾಳುತ್ತ

2ನೇ ಕಲ್ಲು—ಪ್ರಮಾಣ 4½′×1½′.

(ಎಡಭಾಗ ಒಡೆದು ಹೋಗಿದೆ)

4\. . . . . ೞ್ಪತ್ತಕ್ಕಂ ನಾೞ್ಗಾವುಣ್ಡುಗೆಯ್ಯುತ್ತಮಿರೆ
5\. . . . . ಸಂವತ್ಸರ ಸತಂಗ ೯೨೩ನೆಯ ಪ್ಲವ
6\. . . . . ಬಹುಳ ಪಂಚಮಿ ಬೃಹಸ್ಪತಿ ವರದ
7\. . . . . ಅಯ್ಚಯ್ಯ ತಾಣಗುನ್ದೂರ ಮಹ
8\. . . . . ಗೋಸಾಸ ಮಿಲ್ದಂ ಪಿರಿಯಮಗ
9\. . . . . . ರಿವನ್ತ ಬೀರನ್ಪತ್ತಿಗಂ
10\. . . ನ್ತು ಪುತ್ರ ಸಹಿತಂ ಆಯ್ಚಯ್ಯ
11\. ಗರಸಬ್ಬೆ ಜರಿ (?) ದೇಗುಲವಂ ಮಡಿ

3ನೇ ಕಲ್ಲು—ಪ್ರಮಾಣ 3′ × 2′.

12. ಸಸಗವಳ್ಳಿ ಯಾಯ್ಚಯ್ಯಗಾವುಣ್ಡ ಗೋಸಾಸಮಿಲ್ದಂ ಅಮಿತ್ತರಸಿಗೆ ಬೇಟಂ ಕಾ
13. ಲ ಕಟ್ಟಿ ಕೊಟ್ಟರ್ ಮುಡಿಗನಕ್ಕರಂ ಬೊಯ್ದ
14. ಮಂಗಳಂ.

Transliteration.

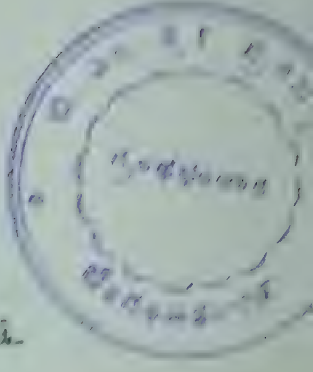
I stone—Size 4½′ × 2′.

1. svasty- Akaḷavarsha dēva śrī prithuvi-vallabha-mahārājādhirāja pa-
2. rama bhaṭharakaṃ śrīmat Satyāsrayaṃ prithuvirājya ge-
3. yye śrī Bhīvarasaṃ Banavāsi pannirchchhāsiramuman āḷutta

II stone—Size 4½′×1½′.

(A portion is broken)

4\. . . . . ḻpattakkaṃ nāḻgāvuṇḍu geyyuttam ire
5\. . . . . samvatsara satamga 923 neya Plava
6\. . . . . bahuḷa paṃchami Brihaspati varada
7\. . . . . Aychayya Tāṇagundūra maha
8\. . . . . Gōsāsamiḻdaṃ piriya maga
9\. . . . rivanta Bīran pattigaṃ



10. . . ntu putra sahitaṃ Āychayya
11. g Arasabbe jari (?) dēgulavaṃ maḍi

III stone—Size 3′×2′.

12. Sasagavaḷḷiy-Āychayya-gāvuṇḍa gōsāsamiḷdaṃ Amirttarasige bēḷaṃ kā-
13. la kaḷchi koṭṭar Muḍigan akkaraṃ boyda
14. maṃgaḷaṃ.

Translation.

I Stone.—

Be it well. When Akāḷavarshadēva, favourite of earth and fortune, *mahā-rājādhirāja parama-bhaṭharaka*, the illustrious Satyāśraya was ruling the kingdom of earth :—

When śrī Bhīvarasa was ruling Banavāsi twelve thousand :

II Stone—

When . . . . was the nāḷgāvuṇḍa for . . . . . seventy, in the Śaka year 923, the year Plava, on Monday, the fifth lunar day of the dark half of . . . Aychayya . . . of Tāṇagundūr . . . was *gōsāsa*. (His) eldest son . . . . . rivanta Bīran pattigam . . . . . . with his son, Āychayya's wife Arasabbe caused the temple to be constructed.

III Stone—

Āychayya gāvuṇḍa of Sasagavaḷḷi was a *gōsāsa*. By washing the feet, granted lands to Amirttarasi. Muḍiga engraved the letters. Good fortune.

Note.

This record is engraved on 3 stones set up in a line. The first stone has the figure of a chakra, the second has an elephant while the third has a kalaśa flanked by two birds having their beaks in it. Below the figures is engraved the inscription. The third stone has in addition the figure of a plough in the middle of the inscription. The left portion of the second stone is broken and lost, and hence the record is incomplete.

This record belongs to the reign of Satyāśraya (circa 997-1009 A.D.) who is given the titles Akāḷavarshadēva, favourite of earth and fortune, mahārājādhirāja and Paramabhaṭṭāraka. Bhīvarasa is stated to have been ruling Banavāsi 12000. He is referred to in various inscriptions ranging in date from 997 to 1013 (E. C., Vol. VII, Sk. 71,179; Vol. VIII Sb. 385 and 387.)

Aychayya is next introduced. Whether he was the nāḷgavuṇḍu is not clear as the second stone is incomplete. One Āyayya is referred to in Sk. 287 of Ś 933. Perhaps he is the same as the Aychayya gāvuṇḍa of the present record.

The present inscription states that Aychayya was a *gōsāsa* (gōsāsamiḷdam). But what exactly is meant by the word *gōsāsa* is not clear. The word appears in a number of inscriptions of the 10th century and before. In many of them the word is *gōsāsi* and is an attribute. (E. C. Vol. VII ; Sk. 44, 45, 61, 283 ; Vol. VIII, Sb. 15 ;

M.A.R. 1929, No. 27 : Dāyamagōsāsi, Prithivīgōsāsi, Bhīmagōsāsi, etc.) In all of these it may either mean one who owns a thousand cows (one who has given away in charity a thousand cows ?—gōsahasri) or one who fights in defence of the cows (gōsāhasi). Sk. 9 (E.C. Vol. VII) seems to record the grant of some land on the death of one Lōkaya in defence of the cows (Lōkayana parōkshada gōsasi bhūmi). The present record and the Paṭṭadakal inscription (Ind. Ant., Vol. XI, p. 125—Bādi Poḍḍiyemboḷ uttama gōsāsamiḻdoḷ, etc.) have the words gōsāsamiḻdaṃ. Iḻ (or ir) means 'to be'. But the meaning of the word gōsāsa is still not clear. Ranna also uses this word in his Ajitapurāṇa (Gōsāsamallade kannegōsāsamilla).

Aychayya, his wife Arasabbe and his son together appear to have caused the construction of a temple and to have granted some land to Amirttarāsi. According to the inscription Sk. 287, Aychayya or Āyayya had a son by name Kappimayya and a daughter by name Jannabe. Amirttarāsi might have been a Kāḷāmukha priest.

Regarding the date of the inscription, the name of the month is lost. Ś 923 Plava corresponds to 1001-1002 A.D. and in that year Bahuḷa Pañchami occurs on a Thursday, only in the month Māgha which might be the month that had been mentioned in the inscription. In this case the date would correspond to Thursday, 5th February 1002 A. D.

62

At Śirāḷakoppa, Shikārpur taluk, on a vīragal in front of the Rāmaliṅga temple on the Hirēkerūr road.

Size 4′×2′.

ಷಿಕಾರಿಪುರ ತಾಲ್ಲೂಕು ಶಿರಾಳ ಕೊಪ್ಪದಲ್ಲಿ ಹಿರೇಕೆರೂರು ರಸ್ತೆಯಲ್ಲಿ ರೈಸ್‌ಮಿಲ್ಲಿನ ಹಿಂದೆ ರಾಮಲಿಂಗ ದೇವಸ್ಥಾನದ ಎದುರಿನ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4′×2′.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಶ್ರೀವೊಳಲ ಗೋಪರ
2. ಕೇತ ತುಱುಗೊಳಲು ಸತ್ತು ಸುರ
3. ಲೋಕ ಪ್ರಾಪ್ತನಾದ॥ ಬೋಚಗಾಡ ಹ
4. ದಿನೆತು ಕಂಮ್ಮ ಕೆಯಂ ಬಿಟ್ಟ॥ ಭಾವ ಕೇ
5. ತಣ್ಣ ಕಲ ಮಾಡಿಸಿದ॥

Transliteration.

1. svasti śrīmatu Śrīvoḷala Gōpara
2. Kēta tuṟugoḷalu sattu sura-
3. lōka prāptan āda ॥ Bōchagauḍa ha-
4. dinetu kaṃmma keyaṃ biṭṭa ॥ Bhāva Kē-
5. taṇṇa kala māḍisida ॥

Translation.

Be it well. Gōpara Kēta of the illustrious Śrīvoḷal died during the cattle raid and went to the world of the gods. Bōchagauḍa granted eighteen (or fifteen ?) *kammas* of land. Bhāva Kētaṇṇa caused the stone to be made.

Note.

This is a vīragal grant recording the death of Gōpara Kēta of Śrīvoḷal in a cattle raid. On this occasion Bōchagauḍa granted 18 (or 15 ?) *kammas* of land. The word *hadinetu* is used either for *hadineṇṭu* (eighteen) or for *hadinaidu* (fifteen). Bhāva Kētaṇṇa set up the stone in memory of the hero.

No date is given. The characters appear to belong to about the 12th century A.D.

63

On another stone at the same place.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಇನ್ನೊಂದು ವೀರಗಲ್ಲು (ಚಕ್ಕೆ ಎದ್ದುಹೋಗಿದೆ).

ಪ್ರಮಾಣ 2′×1½′.

1. [ಸ್ವಸ್ತಿ ಶ್ರೀ] ಮತು ಭೂಲೋಕಮ . . . .
2. . . . . ಮನವಾನೆಯ ಕೇತಯ . . . . .
3. [ತು] ಱುಗೊಳಲು ಸತ್ತು . . . . . .

Note.

This is another vīragal record at the same place. It is effaced on all the sides and hence is incomplete.

It records the death of Kētaya of Manavāne in a cattle raid and appears to belong to the reign of the Chālukya king Bhūlōkamalla Sōmēśvara who ruled from C. 1126 to 1139 A.D. The characters also appear to belong to about the same period. The village Manavāne might be the same as the present Manemane in the Sorab taluk.

64

On a stone in front of the same Rāmaliṅga temple.

Size 4′×2′.

ಅದೇ ರಾಮಲಿಂಗದೇವಸ್ಥಾನದ ಎದುರಿಗೆ ನಿಂತಿರುವಕಲ್ಲು.

ಪ್ರಮಾಣ 4′×2′.

(ಮೇಲ್ಭಾಗ ಸವೆದು ಹೋಗಿದೆ).

1. . . . . ಕ ಮಲ್ಲಂ . . . . .
2. . . . . . ಶ್ರೀ [ಭುವನಯ್ಕ] ಮಲ್ಲದೇವಪಾದ ಪಂಕಜಭ್ರಮರ . . . .
3. . . . . ಪನ್ನಿಚ್ಛಾಸಿರ . . . ಕಾಸವಳ ಸಮುಸ್ತಮುಮ . . . .
4. ಅರಸುಗೆಯ್ಯುತ್ತ ಬನವಸೆನಾಡ ಕಂಪಣ ಜಿಡ್ಡಳಿಗೆ ೭೦ಱ ಬಳ್ಳಿ . . . .
5. ಗಾವಿಯ ನೆಲೆವೀಡಿನೊಳು ಚಕ್ರವರ್ತಿಯ ಬೆಸದಿಂ ಸಮಸ್ತಮಾದ ಮಲೆಯೆಲ್ಲ . . .

6. . . . . ತ್ತವಾಗಿ ಸ್ವಸ್ತಿ ಯಮ ನಿಯಮ ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣ ಮೌನಾನುಷ್ಠಾ . . .
7. ರಪ್ಪ ಶ್ರೀಮತ್ಬಳ್ಳಿಗಾವೆಯ ಪಿರಿಯಮಠದ ಗೌಡಪಣ್ಡಿತರ ಕೈಯಲು ಸಹಿರಣ್ಯ
8. ಪೂರ್ವ್ವಕ ಸಹಿತಂಮ್ಮಾಱುಗೊಣ್ಡು ನ (?) ಮಾಡಿಸಿದ ಬೆಂಡೆಯಕೆಱೆಯಿಂ ಪಡುವಣ ಸಿದ್ಧೇಶ್ವರದೇ . .
9. ವೇದ್ಯಕ್ಕಂ ರನ್ನಧೂಪದೀಪಕ್ಕಂ ದೇಗುಲದ ಖಂಡಸ್ಫುಟಿತದ ಬೆಸಕ್ಕಂ ಸಕವರ್ಷ ೯೯೮ನೆಯ ನಳ ಸಂವತ್ಸರ
10. ದ ಪುಷ್ಯಸುದ್ಧ ೧೩ ಆದಿತ್ಯವಾರದನ್ದಿನುತ್ತರಾಯಣ ಸಂಕ್ರಾನ್ತಿಪರ್ಬ್ಬ ನಿಮಿತ್ತದಿ ನಲ್ಲೆಯಾ ಚಾರ್ಯ್ಯರ್
11. ಸ್ವಸ್ತಿ ಯಮ ನಿಯಮ ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನ ಧಾರಣ ಮೌನಾನುಷ್ಠಾನ ಜಪ ಸಮಾಧಿ ಸಂಪನ್ನರಪ್ಪ
12. ಶ್ರೀಮತ್ ಕೇಶವಪಣ್ಡಿತರ ಶಿಷ್ಯರಪ್ಪ ಭಾವಶಿವ ಭಟಾರರ ಕಾಲಂ ಕರ್ಚ್ಚಿ ಧಾರಾಪೂರ್ವ್ವಕ ಸರ್ಬ್ಬನಮ
13. ಸ್ಯಮಾಗಿ ಯೊಬಳಿಯ ಬಾಡ ಸಿರಿವೊಳಲ ಬಡಗಣ ಪೊಲದೊಳ್ ಬೆಲ್ಲಗೊಳದಿಂ ಕೆಳಗೆ ಬೆಣ್ಡೆಯ
14. ಕೆಱೆಯಿಂ ತೆಂಕಲು ಗಾವುಣ್ಡರ ಕೊಡಂಗೆಯ್ಯಿಂ ಮೂಡಲು ಕಚ್ಛವಿಯ ಗಡಿಂಬದ ಗಳೆಯಲು ಸರ್ಬ್ಬ
15. ಬಾಧಾಪರಿಹಾರವಾಗಿ ಕೊಟ್ಟ ಗದ್ದೆ ಮತ್ತರೊನ್ದು ಈ ಧರ್ಮ್ಮಮಂ ರಾಜಧಾನಿ ಬಳ್ಳಿಗಾವೆಯ
16. ಶ್ರೀ ಜಗದೇಕ ಮಲ್ಲೇಶ್ವರದಾಚಾರ್ಯ್ಯ ಗೌಡಪಣ್ಡಿತರು ಸಿರಿವೊಳಲ ರೋ(ಕಾ?) ವ ಗಾವುಣ್ಡನು ಮೊಚ
17. ನ್ದ್ರಾರ್ಕ್ಕ ತಾರಂಬರಂ ಪ್ರತಿಪಾಳಿಸುವರ್ ಇಂತೀ ಧರ್ಮ್ಮಮ ನಾವನೊರ್ಬ್ಬಂ ಪ್ರತಿಪಾಳಿಸಿದ ಮ
18. ಹಾಪುರುಷ ಗಯೆಯೊಳ್ಗಂಗೆಯೊಳ್ವಾರಣಾಸಿಯೊಳ್ಸಾಸಿರ ಕವಿಲೆಯ ಕೋಡುಂ ಕೊಳಗು
19. ಮಂ ಪಂಚರತ್ನದೊಳ್ಕಟ್ಟಿಸಿ ಸಾಸಿರ್ಬ್ಬರು ವೇದಪಾರಗರಪ್ಪ ಮಹಾಬ್ರಾಹ್ಮಣರ್ಗ್ಗಭಯಮುಖಿಗೊಟ್ಟ
20. ಫಲಮನೆಯ್ದುಗು । ಮಿದನಳಿದಾತನಾತೀರ್ತ್ಥಂಗಳೊಳುಮನಿತು ಕವಿಲೆಗಳುಮ ನನಿಬರ್ಬ್ರಾಹ್ಮಣರು
21. ಮನಳಿದ ಮಹಾಪಾತಕನಕ್ಕುಂ ಶ್ಲೋಕ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತಿ ವಸುನ್ಧರಾಂ
22. ಶಷ್ಟಿರ್ವ್ವರ್ಷ ಸಹಶ್ರಾಣಿ ವಿಷ್ಟಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ್ಮಸೇತುಂ ನೃ
23. ಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ ಭವದ್ಭಿಃ [ಸರ್ವಾ]ನೇತಾನ್ಭಾವಿನಃ ಪಾರ್ತ್ಥಿವೇನ್ದ್ರಾನ್ ಭೂ
24. ಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮ [ಚಂದ್ರಃ] ಶ್ರೀ॥ ಶ್ರೀ॥

Transliteration.

1. . . . . ka mallaṃ . . . .
2. . . . śrī [Bhuvanayka] malladēva-pāda-paṃkaja-bhramara . . . . .
3. . . . pannirchchhāsira . . . Kāsavaḷa-samastamuma . . . .
4. arasugeyyutta Banavase nāḍa kampaṇa Jiḍḍaḷige 70 ṟa Baḷḷi . . . . .
5. gāviya nelevīḍinoḷu chakravarttiya besadiṃ samastamāda maleyella . . .
6. . . ttamāgi svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-maunānushṭhā . . . .
7. rappa śrīmat Baḷḷigāveya piriya maṭhada gauḍa paṇḍitara kaiyalu sahiraṇya-
8. pūrvvaka sahitaṃ mmāṟugoṇḍu na (?) māḍisida Beṃḍeya keṟeyiṃ paḍuvaṇa Siddhēśvara dé . . . .

9. vēdyakkaṃ ranna-dhūpa-dīpakkaṃ dēgulada khaṃḍasphuṭitada besakkaṃ Saka varsha 998 neya Naḷa-saṃvatsara-
10. da Pushya suddha 13 Âdityavāradandin Uttarāyaṇa saṃkrāntiparbba nimittadi Nalleyāchāryyar
11. svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-maunānushṭhāna-japa-samādhi-saṃpannar-appa
12. śrīmat Kēśava-paṇḍitara śishyar appa Bhāva-Śiva bhaḷārara kālaṃ karch-chi dhārāpūrvvaka sarbba-nama-
13. syamāgi yā baḷiya bāḍa iŚrivoḷala baḍagaṇa poladoḷ Bellagoḷadiṃ keḷage Beṇḍeya-
14. keṟeyiṃ teṃkalu gāvuṇḍara koḍṃgeyyiṃ mūḍalu kachhchaviya gaḍiṃbada gaḷeyalu sarbba-
15. bādhā-parihāram āgi koṭṭa gadde mattar ondu ī dharmmamaṃ rāja-dhāni Baḷḷigāveya
16. śrī jagadēka-Mallēśvaradāchāryya gauḍa-paṇḍitaru Sirivoḷala Rō (Kā?) vagāuuṇḍanum ā-cha-
17. ndrārkka-tāraṃbaraṃ pratipāḷisuvar int ī dharmmaman āvan orbbaṃ pratipāḷisida ma-
18. hā purusha Gayeyoḷ Gaṃgeyoḷ Vāraṇāsiyoḷ sāsira kavileya kōḍuṃ koḷagu-
19. maṃ paṃcha-ratnadoḷ kaṭṭisi sāsirbbaru Vēda-pāragarappa mahā Brāhma-ṇargg-ubhaya-mukhi goṭṭa
20. phalaman eyduguṃ ॥ midan aḷidātan ā tīrtthaṃgaḷoḷum anitu kavilegaḷu-man anibar Brāhmaṇaru-
21. man aḷida mahapatakam akkuṃ ślōka sva-dattāṃ para-dattâṃ vā yōharēti vasundharâṃ
22. ṣashṭir-vvarsha-sahasrāṇi vishṭāyāṃ jāyatē krimi sāmānyōyaṃ dhar-mma-sētuṃ nṛi-
23. pāṇāṃ kālē-kālē pālanīyō bhavadbhiḥ [sarvvā]n ētān bhāvinaḥ pārtthivēn-drân bhū-
24. yō bhūyō yāchatē Rāma [chaṃdraḥ]

Translation.

Lines 1—6.

. . . . . while . . . . a bee at the lotus feet of Śrī Bhuvanaikamalla-dēva was ruling . . . . twelve thousand . . . . . the whole of Kāsavaḷa . . . in the capital Baḷḷigāvi of Kampaṇa Jiḍḍaḷige 70 in the Banavase nāḍ by order of the Emperor . . . .

Lines 6—10.

Be it well. Having constructed the Siddhēśvara temple to the west of Beṇḍeya-keṟe after purchasing it for gold from the gauḍapaṇḍitas of the Piriyamaṭha at

Balligāve, possessed of the qualities of restraint, discipline, study, meditation, control of the senses, silence, dutifulness . . . . . on the occasion of Uttarāyaṇa-sankrānti on Sunday the 13th lunar day of the bright half of Pushya in the Śaka year 998, the year Naḷa: for the service of offering food, incense and lights and for the repairs of the temple:

Lines 10—15.

Be it well: after washing the feet of Bhāvaśiva bhaḷāra, disciple of the illustrious Kēśava paṇḍita, possessed of the qualities of restraint, discipline, study, meditation, control of the senses, silence, dutifulness, silent prayer and absorption, Nalleyachāryar (?) bestowed with pouring of water, to be respected by all, in the land to the north of Sirivoḷalu, below Bellagoḷa, south of Beṇḍeyakeṟe (and) east of the Gāvuṇḍa's gift land (koḍage) and measured by the pole of the gaḍimba of kachchhavi free of all taxes, one *mattar* of wet land.

Lines 15—24.

Gauḍapaṇḍita, the āchārya of Jagadēkamallēśvara in the capital Baḷḷigāve and Rō(Kâ ?)vagāvuṇḍa of Sirivoḷalu will protect this charity for as long as the moon, sun and stars endure. Whoever protects this charity will incur the merit of giving away a thousand cows with their horns and hoofs inlaid with five precious stones to thousand Brahmans deeply versed in the Vēdas at the sacred places Gaye, Gange and Vāraṇāsi. He who destroys this charity will have incurred the sin of killing the same number of cows and Brahmans in the same places. *Verse*: He who takes away the land given by himself or others is born as a worm in ordure for sixty thousand years. "This bridge of dharma is common to all the kings and should be protected by you from time to time." Thus does Rāmachandra beseech again and again of all future rulers.

Note.

About 12 lines at the beginning of this inscription are illegible since the top portion of the slab is peeled off. The name of the king in whose reign the grant was made is not clear. Only the letters *ka malla* are left in the record which indicate the name Bhuvanaikamalla. Bhuvanaikamalla Sōmēśvara was ruling the Chālukya kingdom between 1068-1076 A.D. and the inscription appears to belong to the last year of his reign. The name of his subordinate who is stated to have been governing [Banavāsi] 12000 and the whole of Kāsavaḷa is also lost.

The present record registers the grant of one *mattar* of wet land in the village Sirivoḷal (same as Śirāḷakoppa where the inscription is found) by Nalleyāchāryyar, (?) after washing the feet of Bhāvaśivabhāḷara for the service of the god Siddhēśvara set up to the south of Beṇḍeyakere. The land appears to have been purchased from the Gauḍa Paṇḍita of Piriyamaṭha at Baḷḷigāve.

The date of the record, Ṡ 998 Naḷa sam. Pushya śu. 13 Ādityavāra, corresponds to Sunday, 11th December 1076 A. D.

65

At Beḷagutti of Honnāḷi taluk, on a stone in the backyard of Ganjēnahaḷḷi Basappa's house.

Size 3′×1′

ಹೊನ್ನಾಳಿ ತಾಲ್ಲೂಕು ಬೆಳಗುತ್ತಿಯಲ್ಲಿ ಗಂಜೇನಹಳ್ಳಿ ಬಸಪ್ಪನವರ ಮನೆಯ ಹಿತ್ತಲಿನಲ್ಲಿ ನೆಟ್ಟಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′×1′

1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿ
2. ಜಯಾದ್ಬುದ
3. ಯ ಶಾಲಿವಾಹನಶಕ
4. ವರುಶ ೧೬೧೨ನೆಯ
5. ಪ್ರಮೋದೂತ ಸಂವತ್ಸ
6. ರದ ವಯಿಶಾಕ ಶು ೧೫ ಲು
7. ಬೆಳಗಾವತ್ತಿ ಬೋಳೆನರಸ
8. ಪನಾಯಕರು ವಿರತ್ತಿ
9. ತೊಟದ ಸ್ವಮಿಯವರಿ
10. ಗೆ ಮಟಕೆ ಭೂಮಿ ಹೊಲ ೧
11. ಸಹ ಶಿವಾರ್ಪಿತ್ತವಾಗಿ
12. ಬಿಟ್ಟಿದ್ದೇವೆ ಸ್ವದತ್ತ ದ್ವಿ
13. ಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ
14. ನುಪಾಲನಂ ಪರದತ್ತಾಪ
15. ಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ
16. ಭವೇತ್ತು ಸ್ರೀ ರಾಮಾ ರಂ
17. ಗಧಾಮಾ

Transliteration.

1. svasti śrī vi-
2. jayādbuda-
3. ya Ṡālivāhana śaka
4. varuśa 1612 neya
5. Pramōdūta saṃvatsa
6. rada Vayiśāka śu 15 lu
7. Beḷagāvatti Bōḷe-Narasa-
8. pa nāyakaru Viratti-
9. toṭada svamiyavari-
10. ge maṭake bhūmi hola 1
11. saha Ṡivārpittavāgi
12. biṭṭiddeve sva-datta dvi-
13. guṇaṃ puṇyaṃ paradattā-
14. nupālanaṃ paradattāpa-
15. hāreṇa sva-dattaṃ nishphalaṃ
16. bhavēttu srī Rāmā Raṃ-
17. gadhāmā

Translation.

Be it well. In the victorious Ṡālivāhana śaka year 1612, the year Pramōdūta, on the 15th lunar day of the bright half of Vayiśāka :—

We, Bōḷe-Narasapa nāyaka of Beḷagāvatti, have granted one dry land, as a grant to the god Ṡiva, to the matt of the ascetic of Virattitōṭa.

Protection of a gift made by another is twice as meritorious as making a gift oneself. By taking away another's gift, one's own gift becomes useless.

Srī Rāmā Rangadhāmā.

Note.

This inscription records the grant of some land to the matt of the ascetic of Virattitōṭa by Bōle Narasapa Nāyaka, ruler of Beḷagavatti. The date Ś 1612, Promōdūta saṃ. Vai. śu. 15 corresponds to Monday, 12th May 1690 A.D.

Dr. R. Sama Sastri has assigned dates to the members of the Beḷagutti Arasu family in the Mythic Society Journal for 1923, page 758, on the basis of the *Kadire Rāyara Pūrvavṛittānta* (Ori. Libr. MSS. K.A. 126). These dates require revision in the light of the evidence of this lithic record.

66

At the same village Beḷagutti, on a vīragal in front of the Siddhēśvara temple.

ಅದೇ ಬೆಳಗುತ್ತಿಯಲ್ಲಿ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ಬಲಭಾಗದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

I ಪಟ್ಟಿ—

1. ಓಂ ನಮಃಶಿವಾಯ । ಸಿಂದಕುಳಾಂಬರ ದ್ಯುಮಣಿಯಂ ಕಲಿಮಲ್ಲನೃಪಾಳ ಪುತ್ರನಂ ಮಂದರ ಧೈ
2. ರ್ಯ್ಯನಂ ವಿಬುಧರಕ್ಷಕನಂ ಫಣಿರಾಜವಂಶನಂ ಸಂದ ಮುಕುಂದಪದಪಂಕಜ ಬ್ರಿಂಗನನೀ ಜಗಜ್ಜನಂ
3. ಕುಂದದೆ ಬಣ್ಣಿಕುಂ ಧರೆಯೊಳೀಶ್ವರ ದೇವನನುಧ್ಭಪುಣ್ಯನಂ ॥ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾ
4. ಮಂಡಳೇಶ್ವರಂ ಈಶ್ವರ ದೇವರಸರು ಹೆಗ್ಗಡೆ ಸಿಂಗಯ್ಯ ಗಂಡ ವಿಗ್ರಹ ಕೇಶವದೇವರ
5. ರಿಚ್ಛಠನಾಗಿ ಬೆಳಗವತ್ತಿಯೊಳು ಸುಖದಿಂ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಿರೆ ಶಕವರ್ಷದ ೧೦೮೮ ವ್ಯಯ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ
6. ಬ ೧೩ ಆದಿತ್ಯವಾರದನ್ದು ॥ ತುರಗದಳ ಪದಾತಿಬಲ ಬಿಲ್ಲಣಿ ಲಖ್ಖಣಿ ವಗ್ಗಸೇನೆ. ಬಹುವಡೆಯಿಂ ಬೆಳಗ

II ಪಟ್ಟಿ—

7. ವತ್ತಿಯ ಕೋಟೆಯ ಮುತ್ತಿ ಪತ್ತಿ ಧುರದೊಳು ಬಲಿಗಾಡನ ಸುತ್ತಿ ನಯಂ ಬಿಡದೆ ತವೆ ತಾಗಿ ತಳ್ತಿಱಿದಿಳಿಯಿಕ್ಕಿ ಕೊ
8. ಣ್ದುರದೆ ಮೆಚ್ಚಿಸಿದಂ ಸುರಕನ್ನೆಯರ್ಕ್ಕಳಂ ॥ ಕರವಾಳಿಂ . . . . ನಿಕ್ಕಲುಂ ತತ್ಬಲಮಂ ಧುರ
9. ದೊಳು ಪಡಲಿಕ್ಕಲೊಕ್ಕಲು ಕರಬಿಲ್ಲ ಮಲ್ಲಗಾಡನಾಹವಧೀರಂ ॥ . . . .
10. ನಭೀಕರಂ ಮುಂಡದ ತಂಡವೋ ಕರುಳ ಸಂಹತಿಯೋ . . . .
11. ಡು ನೋಳ್ಪವಗ . . . . ಗಾವುಡ ತನೂಭವ . . . .
12. ನು ಸ್ವರ್ಗ್ಗಸ್ತನಾದಲ್ಲಿ ಅವನ ಮಗ ಬಮ್ಮಯ್ಯ ಶಿವಯ್ಯ ಜೀಕಯ್ಯ . . . . .
13. ಶಿವದವರಿದ ಕಲ್ಲ ನಿಱಿಸಿದ

Transliteration.

I Band—

1. Ōm namaḥ Śivāya l Siṃda-kuḷāṃbara-dyumaṇiyaṃ kali Mallanṛipāḷa-putranaṃ Maṃdara-dhai-
2. ryyanaṃ vibudha-rakshakanaṃ Phaṇirāja-vaṃśanaṃ saṃda Mukuṃda-pada-paṃkaja-briṃganan ī jagaj-janaṃ

3. kuṃdade baṇṇikuṃdhareyoḷ Īśvara dēvanan udgha-puṇyanaṃ ‖ svasti samasta praśasti sahitaṃ śrīman mahā-
4. maṃḍaḷeśvaraṃ Īśvaradēvarasaru heggaḍe Siṃgayya gaṃḍa-vigraha Kēśavadēvar a-
5. richhchhaṭan āgi Beḷagavattiyoḷu sukhadiṃ rājyaṃ geyyuttire śaka varshada 1088 Vyaya-saṃvatsarada Bhādrapada
6. ba 13 Ādityavāradandu ‖ turaga-daḷa padātibala billaṇi lakhkhaṇi vaggasēne Bahu-vaḍeyiṃ Beḷaga-

II Band—

7. vattiya kōṭeya mutti patti dhuradoḷu Baligauḍana sutti nayaṃ biḍade tave tāgi taḷt iṟid iḷiyikki ko-
8. ṇḍurade mechchisidaṃ sura-kanneyarkkaḷaṃ ‖ karavāḷiṃ . . . nikkaluṃ tatbalamaṃ dhura-
9. doḷu paḍalikkal okkalu kara-billa Mallagauḍan āhava dhīraṃ ‖ . . . . .
10. na bhīkaraṃ muṃḍada taṃḍavō karuḷa saṃhatiyō . . . . . .
11. du nōḷpavaga . . . . gāvuḍa tanūbhava . . . . . .
12. nu svarggastan ādalli avana maga Bammaya Śivayya Jīkayya . . . . .
13. Śivadavarida kalla niṟisida

Translation.

Ōm. Obeisance to Śiva. The people unhesitatingly praise Īśvaradēva, the Sun in the sky of the Sinda-kula, king Malla's son, firm as (the mount) Mandara, protector of the learned, of the Phaṇirāja-vaṃśa, a bee at the lotus feet of Mukunda.

Be it well. When, with all the titles, the illustrious mahāmaṇḍalēśvara Īśvaradēvarasa, Heggaḍe Singayya and *arichchhaṭa* Gaṇḍavigraha Kēśavadēva were in Beḷagavatti, ruling the kingdom in peace and wisdom in the Śaka year 1088, the year Vyaya, on Sunday the 13th lunar day of the dark half of Bhādrapada:

With a great army (composed of cavalry, footmen, archers, *lakhkhaṇi*, and *vaggasēne*), having from many sides surrounded, besieged and climbed the fort of Beḷagavatti and having attacked and pierced Baligauḍa in battle, pleased the celestial dames. With sword, having destroyed the army in the battle . . . . . . Mallagauḍa, with bow in hand, [is] resolute in battle . . . . . is it a multitude of headless bodies ? a heap of intestines ? . . . . . when . . ., son of . . . . gavuḍa died, his son Bammaya, Śivayya, Jīkayya caused the stone to be erected.

Note.

The record is full of lacunæ as a number of letters in each line of the 2nd band have worn out and have been lost. It belongs to the reign of the Sinda king Īśvaradēva I (circa 1166-1180), son of Mallanṛipāla. Heggaḍe Singayya and Gaṇḍavigraha Kēśavadēva seem to have been the officers under him.

The date of the inscription is Ś 1088, Vyaya sam. Bhādrapada ba. 13 Ādi. corresponding to Thursday, 25th August 1166 A. D. if the ādhika Bhādrapada is taken, or Friday the 23rd September 1166 A.D. if the nija Bhādrapada is taken. Either way the week day is not Sunday as stated in the record.

The inscription records the exploits and death of a hero named Mallagauḍa in some battle probably against Baligauḍa.

67

Behind the same Siddhēśvara temple, on a stone set up at the back of the inscription No. Hl. 50.

Size 2½′ × 2′.

ಅದೇ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ಹಿಂದೆ ಹೊನ್ನಾಳಿ ನಂಬರು 50 ರ ಹಿಂಭಾಗದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2¼′×2′.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮ ವ
2. ರ್ಷದ ೫೫ನೆಯ ಪರಿಧಾವಿ ಸಂವತ್ಸರ
3. ದ ಮಾಘ ಬಹುಳ ಅಮಾವಾಸ್ಯೆ ಮಂಗಳ
4. ವಾರದಂದು ಅಗ್ರಾಹಾರಂ ಸೊಱಡಿಯ ಹೊ
5. ನ್ನಯ ಮಗ ಬೀರಯ್ಯ ದೇವವೆಸ ಕಾಯಾ
6. ವಾಚಿಕಂ ಸರತ್ಥಿಪ್ರಮಾಣ ನಿಮಿತ್ತವಾಗಿ
7. ಅಗ್ನಿಪ್ರವೇಶಂಗೆಯ್ದು ಶಿವಲೋಕ ಪ್ರಾ
8. ಪ್ತನಾದ॥ ಬೆಳಗವತ್ತಿಯ ಕನ್ನಗಾವಂ
9. ಣ್ಡ ಕಲ್ಲನೆಟ್ಟ ಮಂಗಳ ಮಹಾ ಶ್ರೀ

Transliteration.

1. svasti śrīmach-Chāḷukya-Vikrama va-
2. rshada 55 neya Paridhāvi saṃvatsara-
3. da Māgha-bahuḷa amāvāsye Maṃgaḷa
4. vāradaṃdu agrāhāraṃ Soṟaḍiya Ho-
5 nnaya maga Bīrayya dēva-vesa kāyā-
6. vāchikaṃ saratthi-pramāṇa nīmittamāgī
7. agnipravēśaṃ geydu Śiva-lōka-prā-
8. ptan āda ‖ Beḷagavattiya Kanna-gāvaṃ-
9. ṇḍa kalla neṭṭa maṃgaḷa mahā śrī

Translation.

Be it well. On Tuesday the newmoon day of the dark half of Māgha in the year Parīdhāvi, the 55th year of the illustrious Chāḷukya Vikrama era:—

Bīrayya, son of Honnaya of Soṟaḍi agrahāra, in order to fulfil the oath, by deed and words, in respect of some duty towards god, entered the fire and went to the world of Śiva. Kanna gāvaṇḍa of Beḷagavatti set up the stone. Good fortune.

Note.

This inscription stone has the usual sculptures of a vīragal. The first panel from below has the figure of the hero seated with folded hands, probably to fulfil some vow he had taken. In the middle panel, the celestial nymphs are taking the hero to *svarga*, while in the third the hero is worshipping the liṅga. The letters of the inscription are worn out and could be read with great difficulty.

The inscription records the self-sacrifice of Bīrayya, son of Honnaya of Soṟaḍi agrahāra, by entering fire. The reason for this sacrifice is not clear. He appears to have taken some oath of observing some *dēvavesa* (god's duty) and in fulfilment of that vow he might have sacrificed himself.

Kannagāvuṇḍa set up the stone in his memory.

The record is dated in the 55th year of the Chālukya Vikrama era. The details of dating are Parīdhāvi sam. Māgha ba. Amāvāsye Mangaḷavāra, corresponding to Tuesday, 7th February 1133 A.D.

68

At Malligēnahaḷḷi, Belagutti majare, on a vīragal under the pipul tree in front of the Āñjanēya temple.

Size $2\frac{1}{2}' \times 1\frac{1}{2}'$

ಅದೇ ಬೆಳಗುತ್ತಿ ಮಜರೆ ಮಲ್ಲಿಗೇನಹಳ್ಳಿಯಲ್ಲಿ ಆಂಜನೇಯನ ಗುಡಿಯ ಮುಂದೆ ಅರಳೀ ಗಿಡದ ಕೆಳಗಡೆ ನಿಂತಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1\frac{1}{2}'$

1. ಶ್ರೀಮತ್ ಬಳ್ಳವೆನಾಡ ಮಂನೆಯ ದಾ
2. ಸರನ ಪೆಂಮ್ಮ ಕೇತಯ್ಯ ನೆಲವತ್ತಿ
3. ಯ ಪೊಲೆಗೆ ತಾಗಿ ಕಾದಿ ಸತ್ತ ಮಂಗಳ



Transliteration.

1. śrīmat Baḷḷave nāḍa maṃneya Dā-
2. sarana Peṃmma Kētayya Nelavatti-
3. ya polege tāgi kādi satta maṃgaḷa

Translation.

Pemma Kētayya, (servant) of Dāsara, the chieftain of the illustrious Baḷḷavenāḍ, attacked in the fight ? (*polege*) for Nelavatti, fought and died. Good fortune.

Note.

This short inscription records the death of Pemma Kētayya, servant of Dāsara, the chieftain of Baḷḷavenāḍ, while fighting. The meaning of the word *pole* in the inscription is not clear.

Dāsara appears to be the same as Dāsarasa who is mentioned in E. C. VII, Hl. 47 as a subordinate of the later Kadamba chief Taila. The latter died in the year 1130 A.D. The characters of the present record appear to belong to this period.

69

On a vīragal set up near the Vīrabhadra temple in the village Yeraganahāḷu, Belagutti hobli, Honnali Taluk.
ಹೊನ್ನಾಳಿ ತಾಲ್ಲೂಕು ಬೆಳಗುತ್ತಿ ಹೋಬಳಿ ಯರಗನಹಾಳು ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ಹತ್ತಿರ ನೆಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 8′ × 3′

I ಪಟ್ಟಿ—

1. ಅತನ ಕೊಂಡು ಹೋದಲ್ಲಿ ಹೆಂಡಿರಗೂಡಿ ಸುರಲೋಕಕ್ಕೆ ಕೊಂಡು ಹೋದರು । ಸಂಗೆಱೆನಾ
2. ಡ ಸೇನಬೋವ ದೇವರ್ಸ್ಸರ ಬರಹ ಬೂಚೋಜನ ಮಗ ಚಂಣ್ಡೋಜನ ಬೆಸನು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

II ಪಟ್ಟಿ—

3. ಯರಗನಾಡ ಮಱೆವೊಕ್ಕರ ಕಾವ ಮಾಱಾಂತರ ಕೊಲುವ ಅಂಬಾದೇವಿಯ ಅಱಿವಟಿಗೆ
4. ಜಯ . . . . . . ಡಿಯನೂ . . . . . ಸಂಗೆಯ ನಾಯಕನೂ ಹೊಂನೂರ ನಾಡ ನ
5. ಡದು ಬೈರೆಯ ನಾಯಕನೂ ಆಯನೂರ . . . . ದಿನು
6. ಯೆ ಸಂಗೆಯ ನಾಯಕನು ಸಕವರ್ಷ ೧೩೧೮ ಸಂದ ವರ್ತಮಾನ ಧಾತು ಸಂವತ್ಸರದ ಮಾಘ ಶು ೪
7. ಗಾ . . . . . ಸಂಗೆಯ ನಾಯಕನು ಸ್ವರ್ಗ್ಗಲೋಕವ ಸೂಱೆಯ ಕೊಂಡಲ್ಲಿ ದೇವಕಂನಿಕೆ ಯರು
8. ಸುರಗಣ ವಿಮಾನ . . . . ಚತುಸಮುದ್ರ
9. ಆ ಗುಡಿ ಆ . . . .

(ಮುಂದೆ ಸವೆದುಹೋಗಿದೆ.)

Note.

This record is incomplete as many words are lost in it owing to a number of letters having become quite worn out and illegible. The record begins from the second band and ends on the first.

The inscription records the death of Saṃgeyanāyaka in some battle. Saṃgeyanāyaka appears to have accompanied . , . . . ḍiya of Yaraganāḍ, protector of refugees and destroyer of enemies, in an expedition against Honnūranāḍ where he died fighting. This is an instance of a vīragal set up in the birth-place of a hero.

The date of the record is Ś 1318 Dhātu sam. Māga śu. 4, corresponding to Wednesday, 3rd January 1397 A. D.

Dēvarasa of Sangeṟenāḍ, the village accountant (sēnabōva) composed the inscription, while Chaṇḍōja, son of Būchōja, engraved it.

70

On a stone set up near the manure pit behind the Īśvara temple at the village Ārunḍe belonging to the same hobli.

ಅದೇ ಹೋಬಳಿ ಅರುಂಡೆಯಲ್ಲಿ ಈಶ್ವರ ದೇವಾಲಯದ ಹಿಂದೆ ತಿಪ್ಪೆಗುಂಡಿಯ ಹತ್ತಿರ ನೆಟ್ಟಿರುವುದು.

1. ಶ್ರೀ ವಿಜಯಾ
2. ರಾಮೇಶ್ವರ ದೇವ
3. ರ ಗುಡಿಯ ಕಟಿ
4. ಧಡೆ ಮಲ್ಲಿ ಗಾ
5. ಂಡ ಗೌಡ ಸೇನ
6. ಭೋವ ಅಖಸಾ
7. ಲೆ ನೀಲಂಣ ಬಡ
8. ಗಿ ಪದುಮರ॥ಮ
9. ನ್ಯ ಮಟಕೆ ನಿಂಗೋ
10. ಜಗೆ ಕೊಠ ಭೂಮಿ

Note.

This is an instance of a grant of land made to the architect who built the temple. Malligaunḍa, the village headman, the village accountant, the goldsmith Nīlaṇṇa and the carpenter Padumara together granted the land where the stone is set up, to the architect Ningōja for his having constructed the Vijayārāmēśvara temple. The donors appear to have granted the land to some mutt also. The record is not dated; but the characters appear to belong to about the 18th century A. D. The figures of chisel, hammer, pincers, etc., are carved below.

71

On a *satigal* standing near the musafirkhana in the village Sauḷanga, Belagutti hobli, Honnali taluk.

ಹೊನ್ನಾಳಿ ತಾಲ್ಲೂಕು ಬೆಳಗುತ್ತಿ ಹೋಬಳಿ ಸೌಳಂಗ ಗ್ರಾಮದಲ್ಲಿ ಮುಸಾಫಿರ್‌ಖಾನೆ ಹತ್ತಿರ ನಿಂತಿರುವ ಸತಿಕಲ್ಲು.

ಪ್ರಮಾಣ 5′×2½′

I ಪಟ್ಟಿ—

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ ನಮಶ್ಶಿವಾಯ ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
2. ಭಾಯ ಸಂಭವೆ ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಕ ವರುಷ ೧೩೬೪ ಚಿತ್ರಭಾನು ಸಂವತ್ಸರ ಸ . . . . . . ಸೋಮ
3. ವಾರದಲು ಅರಮನೆಗೊಂಡಿಯರಗಂಡ ಸ್ವಾಮಿಗೆ ದ್ರೋಹಿಗಳಗಂಡ ಸ್ವಾಮಿ . . . . . ಗಂಡ

II ಪಟ್ಟಿ—

4. ದ ಸಾನ್ನಿಹ . . . . ಅಖಾಡವಾಸವಳ . . . . ಬಯಿರ ಗೌ
5. ಡನ ಮಗ ಅರಿಯಪನು ಆತನ ಸ್ತ್ರೀಯರು ದೇವಾಯಿ ಮಲ್ಲಾಯಿಗಳು ಸ್ವರ್ಗಸ್ತರಾದಡೆ ಕಾಳೆ ಕಂಸ . . . .
6. ಶ್ರೀ ಪುರಹರ ಬ್ರಹ್ಮಾದಿಗಳ ದೇವರ ಸಮೀಪಕ್ಕೆ ಪೊಯಿದರು ಚೀಲಗೌಡನ ಸಾಸಾನಕ್ಕೆ ಮಂ
7. ಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಹಡಪದ . . . . . .

Note.

This vīragal inscription records the death of a hero named Ariyapa, son of Bayiragauḍa, champion over the palace *goṇḍis,* champion over those who are

traitors to their masters . . . . . . His wives Dēmāyi and Mallāyi are also said to have died. Chīlagauḍa caused the inscription to be written. The date of the record Ś 1324 Chitrabhānu saṃ. corresponds to 1402 A. D.

72

On a vīragal set up in front of the police station at the same village Sauḷanga.
ಅದೇ ಸೌಳಂಗದಲ್ಲಿ ಪೋಲೀಸ್ ಸ್ಟೇಷನ್ನಿನ ಎದುರಿಗೆ ನೆಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2′×2′

I ಪಟ್ಟಿ—

1. ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಸಂಭವೆ
2. ಸಕವರುಸದ ೧೩೧೪ವಿಸು ಸಉತ್ಸರದ ಸ್ರಾವಣ ಸು ೧೦ಬು ಶ್ರೀ ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಸ್ವರ ಚತು
3. ಸ್ಸಮುದ್ರಾಧೀಸ್ವರ ಭಾಷೆಗೆ ತಪ್ಪುವರಾಯರ ಗಂಡ ಮೂರುರಾಯರ ಗಂಡ ಶ್ರೀವೀರ ಹರಿಹರರಾಯರು
4. ಪೃಥವೀ ರಾಜ್ಯಂಗೆಯಿಉತ್ತಿರುಹಲ್ಲಿ ಆರಗದ ಜಂನರ್ಸ ಒಡೆಯರು ನಾಡಿ (?) ಸವುಳಂಗಿಯ

II ಪಟ್ಟಿ—

5. ಗೌಡ ಸವುಳಂಗದ ಕರಿಯಗಉಡನ ಸಕವರಿಸದ ಸಾಯಿರದ ಮೇಗಣ (?) ದಣ್ನಾಯಕನ ಯಿತುಱಬಗೌಡ
6. ಮಲಪನ ಕಾಳೆಗದಿ ಸಮರಂಗದೊಳು ಬಿದನು ॥ ಆತನ ತಂದೆ ಹಾಡಿಯ ಹರಿಗೆ ನಾಯಕ ಮಡಿಸಿದ ಬೀರಗಲು ॥
7. ಯೀ ಬೀರಗಲ ಮಡಿದತ ಮುದ್ದೋಜನಮಗ ದೇವೋಜನು ॥ ಮಂಗಳ ಮಹಾ

Note.

This is another vīragal inscription which records the death of a warrior named Tuṟabagauḍa in the battle against Malapa. The meaning of the inscription, however. is not quite clear. Tuṟabagauḍa appears to have been the Daṇṇāyaka of Jannarasa Voḍeyar of Āraga who was a subordinate of Harihara II (E.C. VIII, Tl. 31).

The record belongs to the reign of Harihara II, the Vijayanagar king, who is praised as śrī rājādhirāja, rājaparamēśvara, lord over the four oceans, champion over those rulers who break their word, and champion over the three rāyas.

The date of the record is Ś 1314, Vishu saṃ. Śrā. su. 10 Bu. Ś 1314 is, however, Āngirasa. Apparently it is a mistake for Ś 1323 which corresponds to the cyclic year Vishu. Taking the latter year, the date corresponds to Wednesday, 20th July 1401 A.D.

A Kariyagauḍa is mentioned in the inscription. His relationship either with Tuṟabagauḍa or with Jannarasa Voḍeyar cannot be determined.

The stone was set up by Hāḍiya Harige-nāyaka, the father of the hero, while it was made by Dēvōja, son of Muddōja.

73.

A paper sannad granted by Kṛishṇarāja Waḍiyar III of Mysore to Bakshi Bhīma Rao of the Savar Kacheri, in the possession of Mr. Sridhara Rao Badami, Jahagirdar.

ಮೈಸೂರು ಸಿಟಿಯಲ್ಲಿರುವ ಜಹಗೀರ್‌ದಾರ್ ಮ॥ ರಾ॥ ಶ್ರೀಧರರಾವ್ ಬಾದಾಮಿಯವರ ವಶದಲ್ಲಿರುವ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಸನ್ನದು.

Śrī Krishṇa (signature in Kannada)

Śri Chāmarāja Vaḍēra tanuja Kṛishṇarāja Vaḍēra

Kṛishṇarājavaḍayar yāni

1. Harēr līlā Varāhasya daṃshṭrā daṃḍas-sa pātuvaḥ hē-
2. mādri kalaśā yatra dhātrīch-chhatra-śriyaṃ dadhau svasti śri
3. vijayābhyudaya Śālivāhana śaka varsha 1740 Bahu-
4. dhānya nāma samvatsara Āsvīja śuddha paurṇama Budhavāri śrīma-
5. d rājādhirāja rāja-paramēśvara prauḍha-pratāpāpratima-
6. vīra narapati birudeṃtembara-gaṃḍa lōkaika-vīra Yadu-kula-
7. payaḥ pārāvāra kaḷānidhi śaṃkha chakrāṃkuśa kuṭhāra
8. makara-machchha-śarabha-sāḷva-gaṃḍabhēruṃḍa-dharaṇī-varāha Ha-
9. numad-garuḍa-kaṃṭhīravādyanēka birudāṃkita Mahī-
10. śūra śrī hajūr Savār Kachēri Bakshi Bhīma-
11. rāv yās sarva mānya inām sannad nirūpile lēkhanā-
12. jnā aisīje sarakār kuṃpaṇi Imgraj bahaddur yās phauj
13. Hiṃdusthān mōhimkēle tyaham raha sarakār-tēje phauj
14. sahit tumhās ravāna karūn pāṭhēvile asit tikaḍi rā-
15. ja-kārya hōnēse sarvahi urkata karūn sarakār
16. Imgraj bahaddur oppara rāshṭrata dēkhīl sarakārte yaśāsa āchaṃdrā-
17. rka asījēs jayaprada karūn phauj suda hajūr yēvun dākha-
18. l jaharā yēvun tumhi gharānjar itbādi vo mehnati khair
19. khāhi sarkārcha śrēyaś chimtaka jānōn tumcha putra-pau-
20. tra pārampar inām chālanēs serfrāj harmāvilāhe tē di-
21. vān kachari dākhalēme bērīj paṭṭi pramāṇe kul asali vo dākhali
22. bāg dahanmaḍi talāv kaṭṭā matē aṇikaṭṭā sahit bērīj kaṇṭhīrāyī

(Here comes the detail of the grant and then:)

23. muvājiye asali gāv sāth dākhali dōn bāg ēk dhānmaḍi ēk talāv
24. khaṭṭā nālā aṇekaṭṭa vagaire ināmati sudā kulbērij kaṃṭhīrāyi tērāsauhe
25. pānchāyisi honn pāv pallam dōn vīsa gāv jamīn bāg vagaire tumhās inām

26. sarvamānya sarpharāj pharmāvūn dileāhe tari salva-
27. jkur Bahudhāny saṃvatsara pāsōn sadari asali dākhali
28. dhānmaḍi aur bāg talāv kaṭṭa jamīn vagaire tumchi jimēs
29. ghēvūn ya yellekaṭṭ chatussīmātil sāguvaḷi cha halaj
30. jamīn aiṃda sāguvaḷi hōnēch jamīn gōvami
31. sahit sāguvaḷi karavaṇe chi vo talāv vagaire bāndhavūn ghē
32 ṇēche achchkaṭṭ dēkhīl karuvūn ya jamīnil til tarīl
33. vo khushki bāgāyat vo hulgāval maravaḷi phala-vṛiksh
34. maḍḍi chakkam pataṃg śrīgaṃdh vagire vo nagadiyāt anāj jin-
35. si sāyal karaga-paḍi jātmāṇe hulbanni vagaire terigi itegi
36. bajebāb dēkhīl sakala svāmyahi rēkhēkarūn dē-
37. vūn anubhavitēṇe yātt yille chatus-sīmātil nidhi ni-
38. kshēp jala taru pāshāṇa akshīṇi āgāmi siddha sādhya
39. bhaṇāyāche yashṭa bhōga tēja svāmyāch vo ainda tumhi
40. karaṇēcha ādi kraya dāna parivartana bhaṇayachādya-
41. vahāra chatushṭaya karne sahit tumhēch bādhy sadari a-
42. sali dākhali vo bhāg dhānmaḍi talāv vagaire yalle chatus sī
43. mās chakkbaṃdi karūn dētēs vo gāv jamīn sahit
44. tuṃche jummā karūn nirupādhik sarvamāny sāla-
45. vūn ghēvūn yētēs sadari tāllūk jāgache āmīlās sanna-
46. dsadar kē lāhe dyā pramāṇe gāv jamīn vagaire tumche
47. svādhīnēch ghēvūn darōbast jamīn sāguvaḷi karavūn
48. yāth huṭṭuvaḷi jahalate tumhi vo tumse putr pautr saṃtati
49. pāramparya anubhavīt sukarūp asaṇe mhaṇūn tārīkh chauda māhe Akoṭōbar
50. san aṭhrāse aṭhra yisvi khat Rāmāji paṃt munshi hajūr (in the King's own handwriting in Kannada characters:) sāliyānā
51. kaṃṭhirāyi sāvirada munnūrru yaṃ
52. bhataidu hāgu mūrru vīsa-
53. kke grāma yēḷu dakhillu yarraḍu sa-
54. hā putra pāutra pāraṃparyavāgi
55. annubhavaśikoṃḍu sarakārada kela-
56. sadalli nirvaṃchaneyiṃda naḍadukoṃ
57. ḍu barruvadu rruju śrī Kṛishṇa.

Note.

This is a sannad granted by Kṛishṇarāja Waḍiyar III of Mysore to Bhakshi Bhīma Rao of the Huzur Sawar Kachēri in recognition of the able and distinguished services rendered by the latter to the British and Mysore Governments. It bears the Mahārāja's signature and seal at the top and, excepting for the lines 51 to 57

which are written in the king's own handwriting in the Kannaḍa language and characters, is in the Marathi characters and language. At the end of the sannad occurs again the signature of the Mahārāja in Kannaḍa.

The sannad is dated 14th October 1818 A.D. and the corresponding date of the Hindu calendar is also given. It records the grant of seven *asali* villages and two *dākhle* villages to Bhakshi Bhīma Rao and his descendants in perpetuity with all the rights of ownership, that is with powers to sell, pledge, etc.

Some details about the character and achievements of Bhakshi Bhīma Rao are also recorded in the sannad. It is said that he was despatched in charge of the Mysore Horse to help the English in Hindustan and that he acquitted himself so well that the Mysore sircar gained great fame. It is further said that on his safe return with the conquering troops, this grant was made in consideration of his being a trustworthy and faithful officer, of noble descent, a well wisher of the Mysore Government and a promoter of its prosperity and greatness.

A stone inscription on a slab in the verandah of the Māri shrine at Hattavāl, Nanjangud taluk, (M. A. R. 1940, p. 183, No. 49) records the gift of the village of Hattavāl as inām koḍage by the Mahārāja Krishnarāja Waḍiyar III to Bhakshi Bhīma Rao on October 13, 1818 A.D. The officer is also referred to in M.A.R. 1912, pp. 61-62, as having made certain gifts to the Śrīkaṇṭhēśvara temple at Nanjangūḍ.

74.

At Bēcharak Bomlāpur in the hobli of Biḷikere of Huṇasūr taluk, in the land of Venkaṭaramaṇegauḍa, son of Honnaḷḷiamma.

ಹುಣಸೂರು ತಾಲ್ಲೂಕು ಬಿಳಿಕೆರೆ ಹೋಬಳಿ ಬೇಚಿರಾಕ್‘ ಬೊಂಮಲಾಪುರದಲ್ಲಿ ಹೊನ್ನಳ್ಳಿಅಮ್ಮನ ಮಗ ವೆಂಕಟರಮಣೇಗೌಡನ ಹೊಲದ ಬದುವಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1'$.

1. ಶಕವರ್ಷ ೯೩೫
2. ನೆಯ ಪ್ರಮಾದೀಚ
3. ಸಂವತ್ಸರದ ಆ
4. ಷಾಢ ಸು ದಸಮಿ
5. ಸೋಮವಾರದೊಳ್
6. ಮಾಕಬ್ಬೆಗಂತಿಯ
7. ಮಡಿಬದಬೀಚಗ
8. ವುಡಪರೊಕ್ಷವಿ
9. ನಯಂನಿಸಿಧಿಗೆ
10. ಯಕಲ್ಲನಿಱಿ
11. ಸಿದಂ॥

Transliteration.

1. Sakavarsha 935
2. neya Pramādīcha
3. saṃvatsarada Ā-
4. shāḍha su dasami
5. Sōmavāradoḷ
6. Mākabbegaṃtiya
7. Maḍibada Bīchaga-
8. vuḍa parōksha vi
9. nayaṃ nisidhige-
10. ya kalla niṟi
11. sidaṃ

Translation.

In the Śaka year 935, the year Pramādīcha, on Monday the tenth lunar day of the bright half of Āshāḍha, Mākabbeganti (died). Bīchagavuḍa of Maḍiba set up the *nisidhige* stone as *parōksha-vinaya* (in her memory).

Note.

This is a nishadhi stone set up in memory of a certain Mākabbeganti by Bīchagauḍa. No other details about Mākabbeganti are given. The date of the record Ś 935 Pramādīcha sam. Āshāḍha śu. 10 Sō. corresponds to 21st June 1013 A.D., a Sunday and not Monday as stated in the record. If we take the solar month Karkāṭaka for Āshāḍha, the date corresponds to 20th July 1013, a Monday. Instead of the lunar months the solar months are given in some inscriptions of the western part of the Mysore state. The same may be the case here also and hence the latter date seems to be the date of the present inscription.

75.

Perjjaraṅgi grant of the Ganga king Rāchamalla I of Śaka 741, purchased from Mr. C. K. Channegowda of Śāligrāma. [Plates XIX, XX].

7 plates with ring and seal of an elephant.

ಎಡತೊರೆ ತಾಲ್ಲೂಕು ಸಾಲಿಗ್ರಾಮದ ಮ॥ ರಾ॥ ಸಿ. ಕೆ. ಚನ್ನೇಗೌಡರಿಂದ ಕೊಂಡುಕೊಂಡ ಗಂಗರಾಜ ರಾಚಮಲ್ಲನ ತಾಮ್ರಶಾಸನ.

7 ಹಲಗೆಗಳು : ಆನೆಯ ಮುದ್ರೆ : ಉಂಗರಸಹಿತ.

I b. 1. *ಸ್ವಸ್ತಿ ಜಿತಂ ಮ್ಭಗವತಾಂ ಗತಗನಗಗನಾಭೇ [ನ]ಪತ್ಮನಾಭೇನಶ್ರೀಮಜ್ಜಾನ್ನವೇಯಕುಲಾಮ
2. ಲ ವ್ಯೋಮಾವಭಾಸನ ಭಾಸ್ಕರಃ ಸ್ವಖಾಜ್ಗೇಕಪ್ರಹಾರಖಣ್ಡಿತಮಹಾಶಿಲಾಸ್ತಮ್ಭಲಬ್ಧಬ
3. ಲ ಪರಾಕ್ರಮೋ ದಾರುಣಾರಿಗಣವಿದಾರಣೋಪಲಬ್ಧಭ್ರ(ವ್ರ)ಣವಿಭೂಷಣ ವಿಭೂಷಿತಃ ಕಾ
4. ಣ್ವಾಯನಸಗೋತ್ರಃ ಶ್ರೀಮತ್ಕೊಙ್ಗಣಿವರ್ಮ್ಮ ಧರ್ಮ್ಮಮಹಾಧಿರಾಜಸ್ತಸ್ಯಪುತ್ರಃ ಪಿತುರನ್ವಾ
5. ಗತಗುಣಯುಕ್ತೋ ವಿದ್ಯಾವಿನಯವಿಹಿತವೃತ್ತಃ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನಮ[ಮಾ]ತ್ರಾಧಿಗತರಾಜ್ಯ
6. ಪ್ರಯೋಜನೋ ವಿದ್ವತ್ಕವಿಕಾಞ್ಚನ ನಿಕಷೋಪಲಭೂತೋ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃಪ್ರಯೋಕ್ತೃ
7. ಕುಶಲೋ ದತ್ತಕಸೂತ್ರವೃತ್ತೇಃಪ್ರಣೇತಾ ಶ್ರೀಮೂನ್ಮಾಧವಮಹಾಧಿರಾಜಃತತ್ವ(ತ್ಪು)ತ್ರಃ ಪಿತೃಪೈ
8. ತಾಮಹಗುಣಯುಕ್ತೋ ನೇಕ ಚಾತುರ್ದ್ದನ್ತಯುದ್ಧಾವಾಪ್ತ ಚತುರುದಧಿ ಸಲಿಲಾಸ್ವಾದಿತಯಶಾಃ ಶ್ರೀ
9. ಮದ್ಧರಿವರ್ಮ್ಮಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರೋ ದ್ವಿಜಗುರುದೇವತಾಪೂಜನಪರೋ ನಾರಾಯಣ
ಚರಣಾ ನಿ
10. ಹಿತ ಭಕ್ತಿ ಶ್ರೀಮನ್ವಿಷ್ಣುಗೋಪಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃತ್ರ್ಯಮ್ಬಕ ಚ[ರ]ಣಾಮ್ಭೋರುಹರಜಃಪವಿ
11. ತ್ರಿ ಕೃತಾ (ತೋ)ತ್ತಮಾಙ್ಗಃ ಸ್ವಭುಜಬಲಪರಾಕ್ರಮಕ್ರಯಕ್ರೀತರಾಜ್ಯಃ ಕಲಿಯುಗ ಬಲಪಙ್ಕಾ
12. ವಸನ್ನ ಧರ್ಮ್ಮವೃಷೋದ್ಧರಣ ನಿತ್ಯಸನ್ನದ್ಧಃ ಶ್ರೀಮಾನ್ಮಾಧವ ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ಶ್ರೀಮ
II a. 13. ತ್ಕದಮ್ಬ ಕುಲಗಗನಗ [ಭ] ಸ್ತಿಮಾಲಿನಃ ಕೃಷ್ಣವರ್ಮ್ಮಮಹಾಧಿರಾಜಸ್ಯ ಪ್ರಿಯಭಾಗಿನೇಯ್ಯೋ
14. ವಿದ್ಯಾವಿನಯಾತಿಶಯ ಪರಿಪೂರಿತಾನ್ತರಾತ್ಮಾ ನಿರವಗ್ರಹಪ್ರಧಾನಶೌರ್ಯ್ಯೋ ವಿದ್ವತ್ಸುಪ್ರ

* The orthography of this record is full of faults. For a correct version, *vide* No. 34 of this Report, lines 1 to 64.

15. ಥಮಗಣ್ಯಃ ಶ್ರೀಮಾನ್ಕೊಙ್ಗಣಿಮಹಾಧಿರಾಜಃ ಅವಿನೀತನಾಮಾ ತತ್ಸುತ್ರೋ ವಿಜೃಮ್ಭಮಾಣಶಕ್ತ (ಕ್ತಿ)ತ್ರ
16. ಯಃ ಅನ್ದರಿ ಆಲತ್ತೂರ್ಪ್ಪೊರುಳರೆ ಪೆಣ್ನಗರಾದ್ಯನೇಕಸಮರಮುಖಮಕ(ಖ)ಹುತ ಪ್ರಹತಶೂರಪು
17. ರುಷಪಶೂಪಹಾರವಿಘಸ್ತಿ ವಿಹಸಿ(ಸ್ತೀ)ಕೃತ ಕ್ರಿ(ಕೃ)ತಾನ್ತಾಗ್ನಿಮುಖಃ ಕಿರಾತಾರ್ಜುನೀಯ ಪಞ್ಚದ
18. ಶಸ್ಸರ್ಗ್ಗಟೀಕಾಕಾರೋ ದುರ್ವ್ವಿನೀತನಾಮಧೇಯಃ ತಸ್ಯಪುತ್ರೋ ದುರ್ದ್ದಾನ್ತವಿಮರ್ದ್ದ ವಿಮೃದಿತವಿ
19. ಶ್ವಮ್ಭರಾಧಿಪಮೌಲಿಮಾಲಾಮಕರನ್ದ ಪುಞ್ಜ(ಂಜ)ಪಿಞ್ಜ(ಪಿಂಜ)ರೀಕ್ರಿಯಮಾಣ ಚರಣಯುಗಲನ
20. ಳಿನೋ ಮುಷ್ಕರನಾಮಧೇಯಃ ತಸ್ಯಪುತ್ರಶ್ಚತುರ್ದ್ದಶವಿದ್ಯಾಸ್ಥಾನಾಧಿಗತವಿಮಲಮತಿಃ
21. ವಿಶೇಷತೋ ನವಶೇಷಸ್ಯ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃಪ್ರಯೋಕ್ತೃಕುಶಲೋ ರಿಪುತಿಮಿರನಿಕರನಿಠಾ
22. ಕರಣೋದಯಭಾಸ್ಕರಃ ಶ್ರೀವಿಕ್ರಮಪ್ರಥಿತನಾಮಧೇಯಃ ತಸ್ಯಪುತ್ರಃ ಅನೇಕ
23. ಸಮರಸಮ್ಪಾದಿತ ವಿಜೃಮ್ಭಿತದ್ವಿರದರದನಕುಲಿಶಾಭಿಘಾತ[ಃ] ವ್ರಣಸಂರೂಢಭಾಸ್ವದ್ವಿಜಯ
24. ಲಕ್ಷಣಲಕ್ಷೀಕೃತ ವಿಶಾಲವಕ್ಷಸ್ಥಲಃ ಸಮಧಿಗತ ಸಕಲಶಾಸ್ತ್ರಾರ್ತ್ಥ ತತ್ವಸ್ಸಮಾರಾಧಿತ

II b. 25. ತ್ರಿವರ್ಗ್ಗೋ ನಿರವದ್ಯಚರಿತಪ್ರತಿದಿನಮಭಿವರ್ದ್ಧಮಾನಪ್ರಭಾವೋ ಭೂವಿಕ್ರಮನಾ
26. ಮಧೇಯಃ ಅಪಿಚ ನಾನಾಹೇತಿಪ್ರಹಾರ ಪ್ರವಿಘಟಿತಭಟೋರಮ್ಕವಾಟೋತ್ತಿತಾ ಸೃಗ್ಧಾರಾ
27. ಶ್ವಾದ ಪ್ರಮತ್ತದ್ವಿಪಶತಚರಣ ಕ್ಷೋದಸಮ್ಮರ್ದ್ದಭೀಮೇ ಸಂಗ್ರಾಮೇ ಪಲ್ಲವೇನ್ದ್ರನ್ನರಪತಿ
28. ಮಜಯದ್ಯೋವಿಳನ್ದಾಭಿಧಾನೇ ರಾಜಾ(ಃ) ಶ್ರೀವಲ್ಲಭಾಕ್ಯಸ್ಸಮರಶತಜಯಾವಾಪ್ತ ಲಕ್ಷ್ಮೀವಿಲಾ
29. ಸಃ ತಸ್ಯ(ಸ್ಯಾ)ನುಜೋನತನರೇನ್ದ್ರ ಕಿರೀಟಕೋಟಿರತ್ನರ್ಕ್ಕದೀಧಿತಿವಿರಾಜಿತ ಪಾದಪತ್ಮ(ದ್ಮ)ಃ ಲಕ್ಷ್ಮ್ಯಸ್ವಾ(ಸ್ವ)ಯಂ
30. ವೃತಪತಿ(ರ್ನ)ನ್ನರ್ವಕಾಮನಾಮಾ ಶಿಷ್ಟಪ್ರಿಯೋರಿಗಣದಾರಣಗೀತ ಕೀರ್ತ್ತಿ(ಃ)ತಸ್ಯಕೊ
31. ಙ್ಗಣಿಮಹಾರಾಜಸ್ಯ ಶಿವಮ(ಮಾ)ರಾಪರನಾಮಧೇಯಸ್ಯ ಪೌತ್ರಃ ಸಮವನತ ಸಮ
32. ಸ್ಥ (ಸ್ತ)ಸಾಮನ್ತಮಕುಟತಟಘಟಿತಬಹಲರತ್ನವಿಲಸದಮರಧನು(ಃ) ಕಣ್ಡಮಣ್ಡಿತ ಚರಣ
33. ನ(ರ)ಖಮಣ್ಡಲೋ ನಾರಾಯಣಚರಣನಿಹಿತ ಭಕ್ತಿಃ ಶೂರಪುರುಷತ(ತು)ರಗನರವಾರ
34. ಣ ಘಟಾಸಂಘಟ್ಟ ದಾರುಣಾ ಸಮರಶಿರಸ(ಸಿ)ನಿಹಿತಾತ್ಮ ಕೋಪೋಭೀಮಕೋಪಃ ಪ್ರಕಟ
35. ರತಿಸಮಯ ಸಮನುವರ್ತ್ತನ ಚತುರಯುವತಿಜನ ಲೋಕಧೂರ್ತ್ತೋ ಲೋಕಧೂರ್ತ್ತೋಃ(ರ್ತ್ತಃ) ಸುದುರ್ದ್ಧ
36. ರಾನೇಕಯುದ್ಧಮೂರ್ಧ್ನ ಲಬ್ಧವಿಜಯಸಮ್ಪದಹತಗಜ[ಘ]ಟಾಕೇಸರಿ ರಾಜಕೇಸರಿ ಅಪಿಚಯೋ

III a. 37. ಗಙ್ಗಾನ್ವಾ(ನ್ವ)ಯ ನಿರ್ಮ್ಮಲಾಮ್ಬರತಲವ್ಯಾಭಾಸನ ಪ್ರೋಲ್ಲಸತ್ಮಾರ್ತ್ತಣ್ಡೋರಿಭಯಙ್ಕರಃ ಶುಭ
38. ಕರಃ ಸ್ಸ(ಸ)ನ್ಮಾರ್ಗ್ಗರಕ್ಷಾಕರಃ ಸೌರಾಜ್ಯ[ಂ]ಸಮುಪೇತ್ಯರಾಜಸಮಿತೋರಾಜನ್ಗುಣೈರುತ್ತಮೈ[ಃ] ರಾಜಾ
39. ಶ್ರೀಪುರುಷಶ್ಚಿರಂ ವಿಜಯತೇ ರಾಜನ್ಯಚೂಳಾಮಣಿಃ ಕಾಮೋ ರಾಮಾಸು ಚಾಪೇದಶರತ(ಥ)ತ
40. ನಯೋ ವಿಕ್ರಮೇಜಾಮದಗ್ನ್ಯಃ ಪ್ರಾಜ್ಯೈಶ್ವರ್ಯ್ಯೇಬಲಾರಿರ್ಬ್ಬಹುಮಹಸಿರಭಿ(ವಿಃ)ಸ್ವಪ್ರಭುತ್ವೇ[ತ್ವೇ]
41. ಧನೇಸಃ(ಶಃ) ಭೂಯೋವಿಖ್ಯಾತಶಕ್ತಿಸ್ಫುಟತರಮಖಿಲಪ್ರಾಣಭಾಜಾವಿಧಾ [ತಾ] ಧಾತ್ರಾಸೃಷ್ಟಪ್ರ
42. ಜಾನಾಮ್ಪತಿರಿತಿಕವಯೋ ಯಂಪ್ರಶಂಸನ್ತಿ ನಿತ್ಯಃ(ತ್ಯಂ) ಸತುಪ್ರತಿದಿನಪ್ರವಿ(ವ)ರ್ತ್ತಮಹಾ
43. ದಾನಜನಿತ ಪುಣ್ಯಾಹಘೋಷಮುಖರಿತ ಮನ್ದಿರೋದರೇಣ ಶ್ರಿಪುರುಷ ಪ್ರಥಮ [ನಾಮ] (ಧೇ)
44. ಧೇಯೇನ ಪೃತುವಿಕೊಙ್ಗಣಿಮಹರ(ಹಾರಾ)ಜಃ ತತ್ಪುತ್ರಃ ಪ್ರತಾಪವಿನಮಿತಸಕ [ಲ] ಮಹೀಪಾಲ
45. ಮೌಲಿಮಾಲಾಲಾ [ಲಿ] ತ ಚರಣಾರವಿನ್ದಯುಗಲೋನಿಜಭುಜವಿರಾಜಿತ ನಿಶಿತಖಟ್ಗ(ಡ್ಗ)ಪಟ್ಟ

46. ಸಮಾಕೃಷ್ಟ(ಷ್ಟಾ)ನಿಷ್ಟಧರಾವಲ್ಲಭಜಯಶ್ರೀ ಸಮಾಲಿ[ಂ]ಗಿತ ಸಮರಮುಖಸಮ್ಮುಖಾಗತ
47. ರಿಪುನೃಪತಿ ಗಜಘಟಾ ಕುಮ್ಭನಿರ್ಭೇದನೋಚ್ಛಲಿತರಕ್ತಚ್ಛಟಾಪಾತ ಪಾಟಾ(ಟ)ಲಿತ ನಿಜಭು
48. ಜಸ್ತಮ್ಭಃ ಆಕರ್ಣ್ಣಸಮಾಕೃಷ್ಟ ಚ(ಚಾ)ಪಚಕ್ರ ವಿನಿಮು(ರ್) ಕ್ತ ನಾರಾಚಪರಂಪರಾಂ ಪತ್ರೋ (ರಾಪಾತ) ಪಾತಿತಾ

III b. 49. ರಾತಿಮಣ್ಡಲೋ ಬಹುಸಮರ ಸಮಾರ್ಜ್ಜಿತ ಜಯಪತ(ತಾ)ಕಾಶತತಶಬಲಿತ ನಭಸ್ತಲಃ
50. ಯಸ್ಮಿನ್ಪ್ರಯಾತ ವತಿಕೋಪವಸಂ(ಶಂ)ಮ್ಮಹಿಶೇಯಾನ್ದಿ(ನ್ತಿ)ಷಣ(ಣಾ)ದ ಹಿತಭೂಮಿಭುಜೋರಣಾ
51. ಗ್ರೆ ಅತ್ರಾವಲಿವಲಯ ಭೀಷಣಮನ್ತಕಸ್ಯ ವಕ್ತ್ರಾನ್ತರ[ಂ]ಕ್ಷತಜಕರ್ದ್ದಮದುನ್ನಿರೀ
52. ಕ್ಷಃ (ಕ್ಷಂ) ಸತುಶಿಶಿರಕರನಿಕರ ನಿರ್ಮ್ಮಲಾ(ಲೋ)ನಿಜಯಶೋರಾಶಿ ವಿಶದೀಕೃತದಶಾಶಾಚಕ್ರವ
53. ತ್ತಿಲಕ್ಷಣೋಪಲಕ್ಷಿತಾ ನಿರಪೇಕ್ಷಪರೋಪಕಾರಸಂಪಾದನೈಕವ್ಯಾ(ವ್ಯ)ಸನಃ ಪ್ರವರ್ತ್ತಿತನ್ಯಾ
54. ಯ ಬಲ ಸಮುನ್ಮು(ನ್ಮೂ)ಲಿತ ಕಲಿಕಾಲವಿಲಸಿತೋ ನಿಪುಣನಿಜನೀತಿ ಪ್ರಯೋಗಾಪಹ
55. ಸಿತೋ ಬೃಹಸ್ಪತಿ ಕುನೃಪತಿಕದಮ್ಬಕಪಟಕೋಟಿವಿಘಟಿತ ಧರ್ಮ್ಮಾವಲಮ್ಬನ
56. ಶಿಲಾಸ್ತಮ್ಭಾಯಮಾನ ಚರಿತಃ ಸತತಪ್ರವೃತ್ತದಾನ ಸನ್ತರ್ಪ್ಪಿತದ್ವಿಜಾತಿಲೋಕಃ ಘ್ರೋ
57. ನ್ಮೂಲಿತ ವಿಕಾರೇಣ ಸರ್ವ್ವಲೋಕೋಪಕಾರಿಣಾ ಯಸ್ಯದಾನೇನ ದಿನ್ನಾಗದಾನಧಾರಾಪೃಥಃ
58. ಕೃತಃ ಅಪಿಚ ಜದಾ(ಟಾ)ನಾ ಸಂಘಾತೈರಿಪ(ಹ)ಭುವಿಕೃತಾನೂನ ವಿಪದಾ(ಂ)ಕಾಲನಾಮಾಧಾರೋ
59. ಬುಧಜನಹ(ಹಿ)ತಾಪಾದನಪರಃ ಗುಣಾ(ನಾಂ)ಶುದ್ಧಾನಾಮಪಿ ನಿಯತಮುತ್ಪತ್ತಿ ಭವನ(ಂ)ನೃಪಾ
60. ಣಾನೇತಾಯಃ ಕವಿರಿತಿಮತ ಕ(ಕಾ)ವ್ಯಕುಶಲಃ(ಲೈ) ದುರ್ವ್ವಿ(ರ್ವ್ವಗಾ) ಗಹಪಣಿ ಸುತಮತಪಾರಾ ವಾರಪಾರಾ(ರ)

IV a. 61. ದೃಸ್ವಾ (ಶ್ವಾ)ಪ್ರಮ(ಮಾ)ಣ ಶಾಸ್ತ್ರಶಾಣ ನಿಶಾತಿಕೃತ ಧೀರಧಿಷಣ ಸಾಮಜತನ್ತ್ರತತ್ವಾವಬೋಧ
62. ವಿಮಳೀಕೃತ ಬುಧೋ ಹಸ್ತಿನಿವಕ್ರೋತ್ಥವಯತಿ ಪ್ರವರಮತಾವಬೋಧಗಭೀರಮತಿಃ ವಿದ್ವ
63. ನ್ಮತಿವಿತ [ತಿ] ವಿಕಲ್ಪಿತಯತಯಾವಿಚಾರವಿಚಾ(ಚ)ಕ್ಷಣೋಙ್ಗೀಕೃತ ತುರ[ಂ]ಙ್ಗಮಾಗಮಪ್ರಯೋಗ
64. ಪರಿಣತೋ ಧನುರ್ವ್ವಿದ್ಯಾಮ್ಭೋರುಹವನಗಹನ ವಿಕ(ಕಾ)ಸನ ವಿದಗ್ಧಮರೀಚಿಮಾಲಿನಿಜನಿರ್ಮ್ಮಿತ
65. ಗಜದನ್ತಕಲ್ಪನಾ(ಗಮಾನ)ಗನಾಲ್ಪಚೇತಾವಿರಚಿತ ಸೇತುಬನ್ಧನಿಬನ್ಧನಾನನ್ದಿತವಿಪಶ್ಚಿಮ(ನ್ಮ)ಣ್ಡಲ
66. ಸ್ಸಕಲ[ನಾ]ಟಕವಿಷಯ ಸನ್ದಿಸನ್ಧ್ಯ(ನ್ಧ್ಯಂ)ಗಾದಿಯೋಜನಾಚತುರೋನಿರುಪಮ ನಿಜರುಪ ನಿರ್ಜ್ಜಿ
67. ತಮಕರಧ್ವಜೋ ಮಕರಧ್ವಜ ಗುರುಚರಣ ಸರೋಜಪಿನಮನ ಪವಿತ್ರೀಕೃತಾ(ತೊ)ತ್ತಮಾಙ್ಗಃ
68. ಮುದುಗುನ್ದೂರ್ನ್ನಾಮಗ್ರಾಮೋಪವಿಷ್ಟರಾಷ್ಟ್ರಕೂಟ ಚಾಳುಕ್ಯಹೈಹಯಪ್ರಮುಖಪ್ರವೀರಸನಾ
69. ಥ ವಲ್ಲಭ ಸೈನ್ಯವಿಜಯ ವಿಖ್ಯಾಪಿತಪ್ರಾಭ(ಪ್ರಭಾ)ವಃ ಅಪಿಚ॥ಧೋರಾಶ್ವೀಯ ಸಮನ್ತಾತ್ಪ್ರಬ
70. ಲಮುಪಗತವ್ಯಾಪ್ತದಿಕ್ಚಕ್ರವಾಳಂ ನಿರ್ಜ್ಜಿತ್ಯಾನೇಕ ಸಂಖ್ಯೈರ್ನ್ನಿಶಿತ ನಿಜಭುಜೋನ್ಮುಕ್ತ ನಾರಾಚ ಜಾಲೈದೇ
71. ವೋಯಃ ಪ್ರಜ್ಯಾತೇಜೋಸ್ತಿಮಿರಿಮಿವ ಮಹತ್ತೀವ್ರಭಾನುರ್ಮ್ಮಯೂ ಖೈದು[ರ್]ರ್ವಾರೋದಾರ ಪಾತ್ರೈರುದಯ
72. ಮಭಿಲಷಸ್ವನ್ನಿವೇಶಂವಿವೇಶಃ(ಶ) ಸತುಹರಿರಿವ ಸತತ ಸಂಭಾ(ವಿ)ವತ(ದ್ವಿ)ಜಪತಿಃ ಸಹಸ್ರ(ಕಿರ)

IV b. 73. ಕಿರಣ ಇವಪ್ರತಿದಿವ(ಸೊ)ಶೋಚಿತಾ(ತೋ)ದಯೋಭುಜಂಶ(ಗ)ಲೋಕ ಇವವಿಗತಭಯೋರತ್ನಾಕರ
74. ಇವಾಸ್ಪೃಷ್ಟಕಲಂಕೋ ದುರ್ಯ್ಯೋಧನೋಪ್ಯವಿನನ್ದಿತಾರ್ಜುನಗುಣೋವಾಹಿನಿ ಪತಿರಪ್ಯಜಡಾಶ
75. ಯಃ ಶೀತಕರೋಪ್ಯನಾಲಿಂಗಿತಮಲಿನಭಾವೋ (ರಾ) ರಷ್ಟ್ರಕು(ಕೂ)ಟ ಪಲ್ಲವಾನ್ವಯ ತಿಲಕಾಭ್ಯಾ ಮುಧ್ನ(ರ್ಧ್ನ್ಯ)

76. ಭಿಷಿಪ್ತ ಗೋವಿನ್ದರಾಜ ನನ್ದಿವೇ(ವ)ರ್ಮ್ಮ[ಣಾ]ಬಿಧೇಯಾಭ್ಯಾಸಮನುಷ್ಠಿತರಾಜ್ಯಾಭಿಷೇಕಾಭ್ಯಾ ನಿಜಕರ

77. ಘಟಿತಪಟ್ಟವಭೂಷಿತಲಾಲಾಟಪಟ್ಟೋ ವಿಖ್ಯಾತವಿಮಲಗಂಗಾನ್ವಯ ನಭಸ್ತಲಗಭಸ್ತಿಮಾ

78. ಲೀಕೊಂಗಣಿಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ಶೀ(ಶಿ)ವಮ(ಮಾ)ರದೇವಃ ತಸ್ಯಾನುಜಸ್ಸತ

79. ನಯಃ ಪ್ರತ(ತಿ)ಪಕ್ಷಲಕ್ಷ್ಮೀವಿಧ್ವಂಸ ಕಮ್ಮ್ಮ೯ಠಭುಜೋ[ಜ]ನಿರಾಜಮಲ್ಲಃ ರಾಜಸ್ಯ ಚ

80. ಕ್ರಮಕುಟಸ್ಫುಟಪತ್ರಭಂಗವೈಡೂರ್ಯ್ಯ್ಯ ಕೋಟಿಮಸೃಣೀಕೃ(ಕೃ)ತಪಾದಪೀಠಸ್ಸ್ವಂರಾಷ್ಟ್ರಂರಾಷ್ಟ್ರಕೂ

81. ಟೈಸ್ತಗಿತಮಿವ ನಭೋಯ್ಯಾಮಿನೀಜೈಸ್ತಮೋಭಿರ್ತೇಜಸ್ವೀಸ್ಸ್ಪಷ್ಟಯಿತ್ವಾ ಶಿಶಿರತರಕರಃಕಾ

82. ನ್ತಿಮೂರ್ತ್ತಿಃ ಕಳಾವಾನ್ ರಾಜೇವೋದೀಯಮಾನೋರಿಪುಗೃಹಸಿಲಯಾಂ ಮೂರ್ಚ್ಛಿತೋರಾಜ ಲಕ್ಷ್ಮೀಂ ಸತ್ಕೀರ್ತ್ಯ

83. ಸದ್ವಿತಿಯಾಂ ನ್ನಿಜಭುಜ ವಿಜಯಿಯೋಜವಾದಾಚಕರ್ಷ ॥ ಸತುಜಳಧರ ಸಮಯ ವಿಶಮ

84. ಸ್ಫುಟತರ ವಿಭಾಸಮಾನಾಮ್ಬರ ತಲವಿಸಾರಿಸಸಧರಕೀರಣಾವಳೀ ಕಾನ್ತಕೀರ್ತ್ತಿಪ್ರವಾಹಶು

V a. 85. ಭ್ರೀಕೃತ ಸಕಲ ಕಾಷ್ಠಾಪರ್ಯ್ಯನ್ತಃ ದುರ್ಗ್ಗಮತರದಾರ್ಗ್ಗತ್ಯಮಹಾಟವೀಪ್ರಯಾಣ ನಿಸ್ತರಣ

86. ಸಾರ್ಥವಾಹಃ ಸಮದಗಜ ಘಟಾಸಂಕಟ ವಿದ್ವಿದ್ವರೂಥಿ ಬನ್ಧಾವ್ಬೋಧಿ ವಿಲೋದನಾಮನ್ದರಃ

87. ಗ[ಂ]ಗಾನ್ವಯ ಗಗನಗಭಸ್ತಿಮಾಲೀ ಶೌರ್ಯ್ಯರಾಶಿಃ ತಥಾಹಿತ ತ್ವಟ್ಗಧಾರಾಪರಿಲೂಸಮೂರ್ದ್ಧಃ

88. ಕಸ್ಯಾಪಿಸಜ್ಜೇ ಭಟಪುಙ್ಗವಸ್ಯ ಉತ್ಪೀಪತನ್ತ್ಯೋಬಹಳಾ ಸ್ರಧಾರಾಃಕೋಪಾನ ಲೋತ್ಕೇಕಿಶಿಖಾ

89. ಇವಾಸನ್ ಯಶ್ಚಸಮ್ಪೂರ್ಣ್ಣ ಗುಣಕದಮ್ಬ ಕಾನುರಕ್ತ ಯೇವ ನಿರ್ಭರಮವಗೂಳ ತೋರಾಜಲ

90. ಕ್ಷ್ಮ್ಯಚಣ್ಡಪ್ರತಾಪಭೀತಯಿವಾನವಲೋಕಿತಸ್ತೃಷ್ಣಯಾ ಸತುಬ್ರಹ್ಮೇವಾದ್ಯಾಸಿತ

91. ಕಮಲೋಹಪ್ಪತಿರಿವ ಪ್ರತಿದಿವಸ ಮುಪಜಾಯಮಾನೋದ ಯಶ್ಚಣ್ಡಪ್ರತಾಪ (ಸ್ತಾ) ತಾ

92. ಪಿತ ವಿಪಕ್ಷ ಭೂಭೃನ್ಮಣ್ಡಲಶ್ಚ–ಲಕ್ಷ್ಮಣ ಇವಾಭಿವನ್ದಿತ ಸುಮಿತ್ರೋ ರಾಮಾನುವೃತ್ತಿ ಚತುರಶ್ಚ

93. ಭರತ ಇವಸತ್ರುಘ್ನಸಚಿವೋ ಅಭಿಮನ್ಯುರಿವ ಸುಭದ್ರಾಭಿನನ್ದನಃ ನಿದಾಘಸಮ

94. ಯ ಇವ ಪ್ರಕ್ಷೀಣದೋಷಃ ಜಲಧರಾಗಮಇವ ರಜೋವಿಕಾರ ಪ್ರಶಮಹೇತುಃ ಶರತ್ಕಾಲ

95. ಇವ ಪ್ರೋತ್ಸಾಸಮಾನರಾಜಹಂಸ ಮಣ್ಡಲಃ ಯಸ್ಯಚ ॥ ಸಮುನ್ನತಿವಿಶಾಲಿನೋ ವಿಪುಲಮ

96. ಣ್ಡಲಾಭೋಗಿನಸ್ಸುಸಙ್ಗತಿಭೃತಃಪಸ್ಯೈರಮ್ಯದಿತ ಶ್ರಿಯಃಕರ್ಕಶಾಃಹದೇ(ಶೇ)ನವಿಷಯೀ ಕೃತಾನ

V b. 97. ವವಧೂಕುಚಾಭೋಗವತ್ಕರಗ್ರಹಕದರ್ತ್ಥನಾಮನುಬಭೂ ವುರುಗ್ರಾರಯಃಸಚಶ

98. ಙ್ಕರೋಪ್ಯದಕ್ಷಾಧ್ವರಕ್ರಿಯಾವಿಧ್ವಂಸಿ ಭೂನನ್ದನೋಪ್ಯಕ್ರೂರಗ್ರಹಃ ರಾಜರ್ಷಿರಪಿ ವಿಜಿಃ

99. ತ ವಿಶ್ವಾಮಿತ್ರಃ ಸತು ವಿಪುಲಮಹಿಮಾ ರತ್ನಾವಾಸಃ ಕಥನ್ನವಿಷಾದರಃ ಸ್ಫುರಿತ ಸುಮಹಾ ತೇ

100. ಜೋರಾಶಿ ಕುತಃ [ಕಮಲಾ]ಕರಃ ನಯ[ನ]ಸುಭಗಃ ಕಾನ್ತಶ್ಚಣ್ಡಪ್ರತಾ ಪನಿಧಿಃಕಥಂಸುಮನ

101. ಸಿಪರಾಂ ಪ್ರೀತಿಂಕರ್ತ್ತಾ ಮಹತ್ವಲುಕಾತುಕಂ ಲತೇನಾವಗಾಹಿತ ಚಾಣಾಕ್ಯವಾಕ್ಯೇನ ಸತ್ಯವಾ

102. ಕ್ಯೇನ ನೀತಿಶಾಸ್ತ್ರ ಚಕ್ಷುಷಾ ತ್ರೈಕಾಲ್ಯದರ್ಶಿನಾ ಕೌಸ್ತುಭಾಭರಣ ಚರಣಸ್ಮರಣ

103. ಪವಿತ್ರೀ ಕೃತಾತ್ಮಾನಾ ಕೊಙ್ಗುಣಿ ವರ್ಮ್ಮಧರ್ಮ್ಮ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪೆರ್ಮ್ಮನ

104. ಡಿನಾ ಭಾರದ್ವಾಜಕುಲಪ್ರದೀಪಭೂತಸ್ಯಭಟ್ಟವಿನ ಯದಿನಾಮಧೇಯಸ್ಯನಪ್ತ್ರೇ ಅ

105. ಖಿಲಮಖಪ್ರಚಾರಚತುರತರ ಮತೇರಸಕೃದಾಸ್ವಾದಿತಸೋಮಕಷಾಯಿತ ಮುಖಸ್ಯ

106. ತದಙ್ಗುಟ್ಟಿಸೋಮಯಾಜಿಭಟ್ಟಸ್ಯಪುತ್ರಾಯ ಋಗ್ವೇದಪಾರಗಾಯ ಪರೋಪಕಾರಪ್ರವ

107. ಣೈಕಮತಯೇದೇವ ಬ್ರಾಹ್ಮಣ ಚರಣಶುಶ್ರೂಷಾಕರಣರತಯೇ ಶ್ರೀಮನ್ನಾಗದೇವಭಟ್ಟಾ

108. ಯ ಏಕಚತ್ವಾರಿಂಶದುತ್ತರೇಷುಸಪ್ತಶತೇಷುಸತೀತೇಷು ಆತ್ಮನಃ ಪ್ರವರ್ದ್ಧಮಾನ ವಿಜಯಸ



VI a. 109. ವತ್ಸರೇ ಪ್ರಥಮೇ ಸಕಲಕಲಿಕಲುಷಪಟಲಾಪಾಟನ ಪಟೀಯಸಿಸೂರ್ಯ್ಯ ಗ್ರಹಣೇಮ
110. ಊಗರೆವಿಷಯೇ ಎಡೆದಿಣ್ಡೇಸಪ್ತತಿಪ್ರತಿಬದ್ಧಃ ಪೆರ್ಜ್ಜಾರಜ್ಜಿನಮಗ್ರಾಮಸ್ಸರ್ವ್ವಬಾಧಾಪ
111. ರಿಹಾರ ಸಮೇತೋ ಮಾತಾಪಿತ್ರೋರಾತ್ಮನಶ್ಚಪುಣ್ಯಯಶೋಭಿವೃದ್ಧಯೇದತ್ತಃ ತಸ್ಯಸೀ
112. ಮಾವ್ಯವಸ್ಥ ಈಶಾನ್ಯದಿಕ್ಸೀಮಾ ಗಾಮುಗುಡ್ಡತಟಾಕಸ್ಯದಕ್ಷಿಣಾನ್ತಮಾಗಃ ಅಥಪೂರ್ವ್ವದಿಕ್ಸೀಮಾಸು
113. ವರ್ಣ್ಣಕಾರತಟಾಕಸ್ಯ ಪಶ್ಚಮಾನ್ತಭಾಗ ತತಃ ಕಿಞ್ಚದನ್ತರೇಣ ಸೀಗೆಗೆರೆ ನಾಮತಟಾಕಪೂರ್ವ್ವನ್ತಭಾ
114. ಗತತರಜಕ ತಟಾಕಸ್ಯ ಪಾಳಿತ ತಾನನ್ತರೇ ವಟವೃಕ್ಷಃ ಮಾಹಕಾರ ತಟಾಕಸ್ಯ ಕುಲ್ಯಾಸತತ ಮೈಕೊ
115. ನ್ತತಟಾಕಸ್ಯ ಪಶ್ಚಿಮಾನ್ತಭಾಗತತಾಃ ತೋಣ್ಡಿಗೆಱೆದಕ್ಷಿಣಾನ್ತಭಗಃ ತತಃ ಕಿಞ್ಚದನ್ತರೇನಿ
116. ದುಗಟ್ಟಿನಾ ದಕ್ಷಿಣಾನ್ತಭಾಗಂ ಸಿನ್ನಪಾಷಣನಿಕಟೇಮಹಾವಟವೃಕ್ಷಃ ತತಃ ನೌಕ್ಕಿಗೆಱೆದಕ್ಷಿಣನ್ತ
117. ಭಾಗತತಃ ತೇನನ್ದಾಕಗೆಱೆದಕ್ಷಿಣಾನ್ತಭಾಗತತಃ ಪಿಲಿಯೂಲುಂತತ ಸಿರಿಕ್ಕಿಗಱೆಗತಾಟಾಕ
118. ಪಶ್ಚಿಮಭಾಗ ತತಃ ಗ್ರಾಮತ್ರಯಸೀವಾ ಅಶ(ಶ್ವ)ತ್ಥತತನಲ್ಲೂತ್ತ್ರಟಾಕಸ್ಯದಕ್ಷಿಣಾನ್ತಭಾಗತತಃ
119. ಮದವಡಿತಟಾಕಸ್ಯ ದಕ್ಷಿಣಭಗತತಕೊಮರತಟಾಕಸ್ಯ ದಕ್ಷಿಣಭಾಗತತಃ ಮಹಾಮಧುನಾಮ
120. ತಿನ್ತ್ರಿಣೀಕ ನಾಮವೃಕ್ಷ ಏವಂಭೂತ ಸೀಮೋಪಲಕ್ಷಿತಃ ಶ್ರೀ

VI b. 121. ಅಸ್ಯ ದಾನಸ್ಯ ಸಾಕ್ಷಿಣ ಷಣ್ಣವತಿ ಸಹಸ್ರ ವಿಷಯ ಪ್ರಕ್ರಿತಯಃ ಯೋಸ್ಯಪಹಾರ್ತ್ಥ
122. ಲೋಭಾ ನ್ಮೋ ಮೊಹನ್ವಮದೇವಾಸವಪ್ಷಭಿ ಮಹಭಿ ಪಾತಕೈಸಂಯುಕ್ತೋ ತ್ಭವತಿ ಯೋರಕ್ಷತಿ
123. ಸಪುಣ್ಯವತ್ಭವತಿ ಅಪಿಚಾತ್ರಮನುಗೀತಾಸ್ಲೋಕಾಶ್ವದತ್ತಾಂ ಪರದತ್ತ ಮ್ವಾಯೋಹರೇತವಸು
124. ನ್ಧರಾ ಸಷ್ಟಿವರಿಷ ಸಹಸ್ರಣಿ ವಿಷ್ಟಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ ಸ್ವನ್ದಾತುಂ ಶ್ವಮಹ ಛಖ್ಯದುಕ್ಕಮನ್ಯ
125. ಸ್ಯಪಾಲನಂ ದಾನಂ ವಾ ಪಾಲನಂವೇತಿದನಾ ಚ್ರೇಯೋನು ಪಾಲನಂ ಭಹುಭಿತ್ಬಸುದಾಭುಕ್ತಾರಾಜ
126. ಭಿಸಗರಾದಿಭಿ ಯಸ್ಯ ಯಸ್ಯ ಯದಾಭೂಮಿ ತಸ್ಯತಸ್ಯತದಾಪಲಂ ಬ್ರಹ್ಮಸ್ವನ್ತುವಿಷಂ
127. ಘೋರಂನವಿಷಂವಿಷಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂಹನ್ತಿ ಬ್ರಹ್ಮಸ್ವಪುತ್ರಪೌ ತ್ರಿಕಂ(ಕ್ರ)ಚ
128. ತುಪ್ಷ್ಕಣ್ಣುಕ ವೃಹಿ ವಿಜಾವಾಪಷೇತ್ರಂದ್ವಿಖಣ್ಡುಕಜ್ಜು ಕ್ಷೇತ್ರಂ ತದಪಿ ಬ್ರಹ್ಮಾ(ಹ್ಮ)ದೇಯಂ ಇ
129. ವರಕ್ಷಣೀಯಃ ಸರ್ವಕಲಾಧಾರಭೂತ ಚಿತ್ರಕಲಾ ವಿಣ್ಕೇನ ವಿಶ್ವಕರ್ಮ್ಮಾಚಾರ್ಯ್ಯಣದಂ ಸಾಸನಂ
130. ಲಿಕಿತಂ

I b. 1 स्वस्ति जितंभ्भगवतां गतगन गगनाभेन पत्मनाभेन श्रीमज्जान्नवेयकुलाम
2 लव्योमावभासन भास्करः स्वखाळगेक प्रहार खण्डित महाशिला स्तम्भ लब्ध ब
3 ल पराक्रमो दारुणारि गण विदारणोपलब्ध भ्रण विभूषण विमूषितः का
4 ण्वायनस गोत्रः श्रीमत्कोङ्गणि वर्म्म धर्म्म महाधिराजस्तस्य पुत्रः पितुरन्वा
5 गत गुणयुक्तो विद्याविनय विहित वृत्तः सम्यक्प्रजापालन मत्राधिगत राज्य
6 प्रयोजनो विद्वत्कविकाञ्चन निकषोपल भूतो नीति शास्त्रस्य वक्तृ प्रयोक्तृ
7 कुशलो दत्तक सूत्र वृत्तेर्प्रणेता श्रीमान्माधव महाधिराजः तत्पुत्रः पितृपै
8 तामह गुणयुक्तोनेक चातुर्द्दन्त युद्धावाप्त चतुरुदधि सलिला स्वादितयशाः श्री
9 मद्धरिवर्म्म महाधिराजः तत्पुत्रो द्विजगुरु देवता पूजन परो नारायण चरणा नि
10 हित भक्ति श्रीमन्विष्णुगोप महाधिराजः तत्पुत्रः त्र्यम्बक चरणाम्भोरुह रजर्पवि
11 त्री कृतात्तमाङ्गः स्वभुजबल पराक्रम क्रय क्रीत राज्यः कलियुग बलपङ्का-
12 वसन्न धर्म्म विषोद्धरण नित्य सन्नद्धः श्रीमान्माधव महाघिराजः तत्पुत्रः श्रोम

II a. 13 त्कदम्बकुल गगन गभस्तिमालिनः कृष्णवर्म्म महाधिराजस्य प्रिय भागिनेय्यो
14 विद्याविनयातिशय परिपूरितान्तरात्मा निरवग्रह प्रधान शौर्य्यों विद्वत्सुप्र-

15 थमगण्यः श्रीमान्कोङ्गणि महाधिराजः अविनीत नामा तत्पुत्रो विजृम्भमाण शक्तत्र
16 यः अन्दरि आलत्तूर्प्पोरुळरे पेळनगरा द्यनेक समरमुख मकहुत प्रहत शूरपु
17 रुष पशूपहार विघस्ति विहस्तीकृत क्रितान्ताग्निमुखः किराता(र्जु)नीय पञ्चद-
18 शस्सर्ग्ग टीकाकारो दुर्व्विनीत नामधेयः तस्य पुत्रो दुर्दान्त विमर्द्द विमृदित वि-
19 श्वम्भराधिप मौलिमाला मकरन्द पुञ्ज पिञ्जरीक्रियमाण चरणयुगल न-
20 ळिनो मुष्कर नामधेयः तस्य पुत्रश्चतुर्द्दश विद्यास्थानाधिगत विमल मतिः
21 विशेषतो नवशेषस्य नीतिशास्त्रास्य वक्तृ प्रयोक्तृ कुशलो रिपु तिमिर निकर निरा-
22 करणोदय भास्करः श्रीविक्रम प्रथित नामधेयः तस्य पुत्रः अनेक
23 समर सम्पादित विजृम्भित द्विरद रदन कुलिशाभिघातः व्रणसंरूढ भास्वद्विजय
24 लक्षण लक्षीकृत विशाल वक्षस्थलः समधिगत सकल शास्त्रार्थ तत्वस्समाराधित

II b. 25 त्रिवर्ग्गो निरवद्यचरित प्रतिदिनमाभिवर्द्धमान प्रभावो भूविक्रम ना-
26 मधेयः अपिच नानाहेति प्रहार प्रविघटित भटोरस्कवाटोत्तिता सृग्धारा
27 श्वाद प्रमत्तद्विप शत चरण क्षोद सम्मर्द्द भीमे संग्रामे पल्लवेन्द्रन्नरपति
28 मजयद्यो विळन्दाभिधाने राजाः श्रीवल्लभाक्यस्समरशतजयावाप्त लक्ष्मीविला
29 सः तस्यनुजो नतनरेन्द्र किरीट कोटिरत्नर्क्का दीधिति विराजित पादपत्मः लक्ष्म्या स्वायं
30 वृत पनिर्व्र(र्न)वकामनामा शिष्टप्रियोरिगण दारण गीतकीर्त्ति तस्य को
31 ङ्गणि महाराजस्य शिवमरापर नामधेयस्य पौत्रः समवनत सम
32 स्थ सामन्त मकुटतटघटित बहलरत्न विलसदमर धनुकण्डमण्डित चरण
33 न(र)ख मण्डलो नारायण चरण निहितभक्तिः शूरपुरुष तरगनर वार
34 ण घटा संघट्ट दारुणा समर शिरस निहितात्म कोपोभीम कोपः प्रकट
35 रति समयसमनुवर्त्तन चतुर युवतिजन लोक धूर्त्थों लोकधूर्त्थोः सुदुर्द्ध
36 रानेक युद्ध मूर्ध्न लब्ध विजय सम्पदहित गज[घ]टा केसरि राजकेसरि अपि च यो

III a. 37 गङ्गान्वाय निर्म्मलाम्बरतल व्याभासन प्रोल्लसत्मार्त्तण्डोरिभयङ्करः शुभ
38 करः स्सन्मार्ग्गरक्षाकरः सौराज्य समुपेत्य राजसमितो राजन्गुणैरुत्तमै राजा
39 श्रीपुरुषश्चिरं विजयते राजन्य चूळामणिः कामो रामासु चापे दशरत त
40 नयो विक्रमे जामदग्न्यः प्राज्यैश्वर्य्ये बलारिर्ब्बहुमहसिरभिस्वप्रभुक्ते
41 धनेसः भूयो विख्यात शक्तिस्फुटतरमखिल प्राणभाजा विधाता धात्रा सृष्ट प्र
42 जानम्पतिरिति कवयो यं प्रशंसन्ति नित्यः सतु प्रतिदिनप्रविर्त्त महा
43 दान जनित पुण्याह घोष मुखरित मन्दिरोदरेण श्री पुरुष प्रथम [नाम] (धे)
44 धेयेन पृतुवि कोङ्गणि महरजः तत्पुत्रः प्रताप विनमित सक [ल] महीपाल
45 मौलिमाला लालित चरणारविन्दयुगळो निजभुजविराजित निशित खद्गपट्ट
46 समाकृष्ट निष्ट धरावल्लभ जय श्री समालिगित समरमुख सम्मुखागत
47 रिपु नृपति गज घटाकुम्भ निर्भेदनोच्छलित रक्तच्छटापात पाटालित निज भु-
48 जस्तम्भः आकर्णसमाकृष्ट चप चक्र विनिमुक्त नाराच परं परंपत्रोपातिता

III b. 49 रातिमण्डलो बहुसमर समार्ज्जित जयपतका शतशबलित नभस्तलः
50 यस्मिन्प्रयातवतिकोपवसं म्महिशेया(न्दि)षणदहित भूमिभुजोरणा-
51 ग्र अत्रावलिवलय भीषणमन्तकस्य वक्त्रान्तरक्षतजकर्द्दम दुन्निरी
52 क्षः स तु शिशिरकर निकर निर्म्मला निज यशोराशि विशदीकृत दशाशा चक्रव
53 त्ति लक्षणोपलक्षितानिरपेक्षपरोपकार संपादनैक व्यासनः प्रवर्तितन्या

54 य वल समुन्मूलित कलिकाल विलसितो निपुण निजनीति प्रयोगापह
55 सितो बृहस्पति कुनृपति कदम्बक पटकोटि विघटित धर्म्मावलम्बन
56 शिलास्तम्भायमान चरितः सतत प्रवृत्तदान सन्तर्प्पित द्विजाति लोकः प्रो-
57 न्मूलित विकारेण सर्व्वलोकोपकारिणा यस्य दानेन दिग्नाग दानधाराप्यधः
58 कृतः अपिच जदाना संधातैरिप भुविक्रतानून विपदा कालनामाधारो
59 बुधजन हतापादनपरः गुणा शुद्धानामपि नियतमुत्पत्ति भवन नृपा-
60 णानेतायः कविरिति मत कव्यकुशलः दुर्व्विगहपणिसुतमत पारावार पारा

IV a. 61 दृस्वा प्रमाण शास्त्र शाण निशातिकृत धीर धीषण सामज तन्त्र तत्वावभोध
62 विमलीकृत वुधो हस्तिनिवक्त्रोत्भवयति प्रवर मतावबोध गभीरमतिः विद्व-
63 न्मति वित [ति] वियलिपतयतया विचार विचाक्षणोङ्गीकृत तुरङ्गमागमप्रयोग
64 परिणतो धनुर्व्विद्याम्भोरुह वन गहन विकसन विदग्ध मरीचिमालि निज निर्म्मित
65 गज दन्त कल्पनाशनाल्प चेताविरचित सेतुबन्ध निबन्धनान्दित विपश्चि मण्डल
66 स्सकल टकविषय सन्दि सन्ध्यागादि योजना चतुरो निरुपम निजरुप निर्ज्जि-
67 त मकरध्वजो मकरध्वज गुरुचरण सरोज विनमन पवित्री कृतात्तमाङ्गः
68 मुदुगुन्दूर्न्नाम ग्रामोपविष्ट राष्ट्रकूट चालुक्य हैहयप्रमुख प्रवीर सना
69 थ वल्लभ सैन्य विजय विख्यापित प्राभवः अपिच ॥ धोराश्वीय समन्तात्प्रव-
70 लमुपगतव्याप्त दिक्चक्र वाळं निर्ज्जित्यानेक संख्यैर्न्निशित निजभुजोन्मुक्त नाराच जाले दे
71 वोयः प्रज्यातेजोस्तिमिरिभिव महत्तीव्र भानुर्म्मयूरवै दुर्व्वारोदार पातैरुदय
72 मभिलषस्वन्निवेशः सतु हरिरिव सतत संभावत द्विजपतिः सहस्र (किर)

IV b. 73 किरण इव प्रतिदिव शोचितादयो भुजंशालोकइव विगत भयो रत्नाकर
74 इवोस्प्रिष्ट कलंको दुर्य्योधनोप्यविनन्दितार्ज्जुन गुणो वाहिनिपतिरप्यजदाश
75 यः शीतकरोप्यनालिङ्गित मलिनभावो राष्ट्रकुट पल्लवान्वय तिलकाभ्यां मुर्ध्न
76 भिषिक्त गोविन्दराज नन्दिवेर्म्मणविधेया भू समनुष्ठित राज्याभिषेको भू निजकर
77 घटित पट्ट वभूषित लालट पट्टो विख्यात विमल गंगान्वय नभस्तल गभस्तिमा
78 लि कोंगणि महाराजाधिराज परमेश्वर श्री शीवमरदेवः तस्यानुजस्य त-
79 नयः प्रतपक्ष लक्ष्मी विध्वंस कर्म्मठ भुजोनिराज मल्लः राजन्य च
80 क्र मकुट स्पुट पत्रभंग वैडूर्य्य कोटि मसृणीकृित पादपीठः स्वंराष्ट्रं राष्ट्रकु
81 टैस्तिगितमिव नभो व्यासिनी जैस्तमोभितेजस्वि स्पष्टयित्वा शिशिरतरकरः का
82 न्ति मूर्त्तिः कळावानु राजेवोदीयपानो रिपुगृह निलयां मूर्ज्जितो राजलक्ष्मीं सत्कीर्त्त्ये
83 सद्वितियां न्निजभुज विजयियो जवादा चकर्ष ॥ स तु जळधर समय विशाम
84 स्पुट तर विभासमानाम्बरतल विसारि सस धर कीरणावळी कान्त कीर्त्ति प्रवाह शु

V a. 85 भ्रीकृत सकल काष्ठापर्य्यन्तः दुर्ग्गमतर दौर्म्मत्य महाटवी प्रयाण निस्तरण
86 सार्थवाहः समदगज घटा संकट विछिद्रिरूथि बन्धाम्भोनिधि विलोदना मन्दरः
87 गंगान्वय गगन गभस्ति माली शौर्य्यराशिः तथाहितत्खद्गधारा परिलून मूर्ध्नः
88 कस्यापि सङ्गे भट पुङ्गवस्य उत्पीपतन्त्यो बहळास्र धाराः कोपानलोत्सेकि शिखा
89 इवासम् यश्च सम्पूर्ण गुण कदम्बकानुरक्तयिव निर्भरमवगूळितो राजल
90 क्ष्म्या चण्ड प्रताप भीतयिवानवलोकितस्तृष्णया स तु ब्रह्मेवाध्यासित
91 कमलोहर्प्पतिरिव प्रतिदिवसंमुपजायमानोदयश्चण्ड प्रतापन्ता-
92 पित विपक्ष भूभृन्मण्डलश्च लक्ष्मण इवाभिवन्दित सुमित्रो रामानुवृत्ति चतुरश्च

93 भरत इव सत्रुघ्न सचिवो अभिमन्युरिव सुभद्राभिनन्दनः निदाधसम-
94 य इव प्रक्षीणदोषः जलधरागम इव रजोविकारप्रशमहेतुः शरत्काल
95 इव प्रोत्भासमान राजहंस मण्डलः यस्य च ॥ समुन्नतिविशालिनो विपुल म
96 ण्डला भोगिनस्सुसङ्गति भृतः परैरमृदित श्रियः कर्कशाः ह देनवषयी कृतान

V b. 97 व वधू कुचाभोग वक्तरग्रह कदर्थनामनुबभूबुरुग्रारयः स च श-
98 ङ्करोप्य दक्षाध्वर कृया विध्यंसि भूनन्दनोप्यक्रूर ग्रहः राजर्षिरपि विजि
99 त विश्वामित्रः स तु विपुलमहिमारत्नावासः कथन्न विषादरः पुरितसुमहा ते
100 जोराशिकुतः कमलाकरः नय सुभगः कान्तश्चण्ड प्रतापनिधिः कथं सुमनि
101 सिपरां प्रीतिकृत्ता महत्खलु कौतुकं लतेनावगाहित चाणाकय वाकयेन सत्य वा
102 क्येन नीतिशास्त्र चषुषा त्रैकाल्य दर्शिना कौस्तुभाभरण चरण स्मरण
103 पवित्री कृतात्माना केङ्गुणि वर्म्म धर्म्म महाराजाधिराजपरमेश्वर पेर्म्मान
104 डिना भारद्वाजकुल प्रदीपभूतस्य भट्टविनयदिनामधेयस्य नप्त्रे अ-
105 खिल मख प्रचारचतुर तर मतेरसकृदा स्वादित सोमकषायित मुखस्य
106 तदङ्गुद्दि सोमयाजिभट्टस्य पुत्राय ऋग्वेद पारगाय परोपकार प्रव-
107 णैक मतये देव ब्राह्मग चरण शुश्रूषाकरण रतये श्रीमन्नागदेव भट्टा
108 य एकचत्वारिंशदुत्तरेषु सप्त शतेषु सतीतेषु आत्मनः प्रवर्धमान विजय स

VI a. 109 वत्सरे प्रथमे सकल कलि कलुष पटला पाटन पटीयसि सूर्य्यग्रहणे म-
110 रुगरे विषये एडे दिण्डे सप्तति प्रतिबद्धः पोज्जारङ्गिनमग्रामस्सर्व्वबाधा प
111 रिहार समेतो माता पित्रोरात्मनश्च पुण्ययशोभि वृदपये दत्तः तस्य सी
112 मा व्यवस्थ ईशान दिक्सीमा गाम गुड्डु तटाकस्य दक्षिणान्तभागः अध पूर्व्वं दिक्सीमा सु
113 वर्ण्णकार तटाकस्य पश्चमान्त भाग ततः किञ्चिदन्तरेण सीगे गेरे नाम तटाक पूर्वन्तभा
114 ग तत रजक तटाकस्य पाळि ततान्तरे वटवृक्षः माहकार तटाकस्य कुल्या सतत वैको
115 न्त तटाकस्य पश्चिमान्तभाग तताः तोण्डिगेरे दक्षिणान्तभागः ततः किञ्चिदन्तरे नि
116 दु गट्टिना दक्षिणान्त भागं सिन्नपाक्षण निकटे महा वटवृक्षः ततः नैक्किगेरेदक्षिणन्त
117 भाग ततः तेनन्दाकगेरे दक्षिणान्तभाग ततः पिलियालुं तत सिरिक्कगेरेग ताटाक
118 पश्चिमभाग ततः ग्रामत्रयसीवा अशत्थ तत नल्लूर्त्तटाकस्य दक्षिणान्त भाग ततः
119 मदवडि तटाकस्य दक्षिण भग तत कोमर तटाकस्य दक्षिणभाग ततः महा मधु नाम
120 तिन्त्रिणीक नाम वृक्ष एवंभूत सीमोपलक्षितः

VI b. 121 अस्य दानस्य साक्षिण षण्णवति सहस्र विषय प्रकितयः योस्यपहात्र्था
122 लोभान्मोहन्प्रमदेवासिंपश्चभि महाभि पातकै संयुक्तोत्भवतियो रक्षति
123 स पुण्यवत्भवति अपिचात्र मनुगीता स्लोका श्वदत्तां परदत्तम्भायो हरेत वसु-
124 न्दरा सष्टिवरिष सहस्राणि विष्टयां जायते क्रिमिः स्वन्दातुं श्वमहछख्य दुक्कमन्य
125 स्य पालनं दानं वा पालनं वेति दाना च्रेयोनु पालनं भहुभित्भसुदा भुक्ता राज-
126 भि सगरादिभि यस्य यस्य यदा भूमि तस्य तस्य तदा पलं ब्रह्मस्वन्तु विषं
127 घोरं नविषं विषमुच्यते विषमेकाकिनं हन्ति ब्रह्मस्व पुत्र पौत्रिकं च
128 तुष्कण्डुक वृहि विजावाप क्षेत्रं द्विखण्डुकङ्कु क्षेत्रं तदपि ब्रह्मादेयं इ-
129 व रक्षणियः सर्व्वं कलाधारभुत चित्रकला विरूकेन विश्वकर्म्माचार्य्येणदं सासनं
130 लिकितं

Transliteration.

I b. 1. svasti jitaṁ(m) bhagavatāṁ gata-gana-gaganābhē[na] Patmanābhēna śrīmaj-Jānnavēya-kulāma-
2. la-vyōmāva-bhāsana-bhāskaraḥ sva-khāḷgēka-prahāra-khaṇḍita-mahā-śilāsta-mbha-labdha-ba-
3. la-parākramō dāruṇārigaṇa-vidāraṇōpalabdha-bhraṇa-vibhūshaṇa-vibhūshitaḥ Kā-
4. ṇvāyanasa gōtraḥ śrīmat-Koṅgaṇi-varmma-dharmma-mahādhirājas-tasya putraḥ pitur-anvā-
5. gata guṇa-yuktō vidyā-vinaya-vihita-vṛittah samyak-prajā-pālana-matrādhigata-rājya
6. prayōjanō vidvat-kavi-kāṅchana-nikashōpala-bhūtō nīti-śāstrasya vaktṛi-prayōktṛi-
7. kuśalō Dattaka-sūtra-vṛittēṟ-praṇētā śrīmān Mādhava-mahādhirājaḥ tat-putrah pitṛi-pai-
8. tāmah-guṇa-yuktōnēka chāturddanta-yuddhāvāpta-chatur-udadhi-salilāsvādita-yaśāḥ śrī-
9. madd-Harivarmma-mahādhirājaḥ tat-putrō dvija-guru-dēvatā-pūjana-parō Narāyana-charaṇa-ni-
10. hita-bhakti-śrīman-Vishṇu-gōpa-mahādhirājah tat-putrah Tryambaka cha [ra]ṇambhōruha-rajaṟ-pavi-
11. tri-kṛitāttamāṅgaḥ sva-bhuja-bala-parākrama-kraya-krīta-rājyaḥ Kaliyuga-bala paṅkā-
12. vasanna-dharmma-vṛishōddharaṇa-nitya-sannaddhaḥ śrīmān-Madhavamahādhirājaḥ tatputrah śrīma-

II a. 13. t-Kadamba-kula-gagana-ga [bha]sti-mālinaḥ Kṛishṇavarmma-mahādhi rājasyapriya-bhaginēyyō
14. vidyā-vinayātiśaya-paripūritāntarātmā niravagraha-pradhāna-śauryyō vidvatsu-ppra-
15. thama-gaṇyaḥ śrīmān-Koṅgaṇi-mahādhīrājaḥ Avinīta-nāmā tat-putrō vijṛimbha-māṇa śakta-tra-
16. yaḥ Andari-Ālattūr-pPoruḷaṟe Peḷnagarādyanēka-samara-mukha-maka-huta prahata-śūra-pu-
17. rusha paśūpahāra-vighasti-vihastīkṛita-Kṛitāntāgnimukhah Kirātārjunīya paūcha-da-
18. śas-sargga-ṭīkākārō Durvvinīta nāmadhēyaḥ tasya putrō durddanta-vimardda-vimṛidita-vi-
19. śvambharādhipa-mauli-mālā-makaranda-pujña-pijñarīkriyamāṇa - charaṇa - yugala-na-

20. ḷinō Mushkara-nāmadhēyaḥ tasya putraś-chaturddaśa-vidyāsthānādhigata-vimala-matiḥ
21. viśēshatō-navaśēshasya nīti-śāstrāsya-vaktṛi-prayōktṛi-kuśalō ripu-timira-nikara-nirā-
22. karaṇōdaya-bhāskaraḥ śrī Vikrama-prathita nāmadhēyaḥ tasya putrah anēka
23. samara-sampādita-vijṛimbhita-dviradaradana - kuliśābhighātah vraṇasaṃrū-ḍha-bhāsvad-vijaya-
24. lakshaṇa-lakshīkṛita-viśāla vakshasthalah samadhigatasakala śāstrārttha tatvas samārādhita

II b. 25. trivaggō niravadya-charita-pratidinam-abhivarddhamāna-prabhāvō Bhūvi-krama-nā-
26. madhēyah api cha nānāhēti prahārapravighaṭita-bhaṭōram-kavāṭōttitā sṛig-dhārā-
27. śvāda pramatta dvipa-śata-charaṇa-kshōdasammarddha-bhīmē saṃgrāmē Pallavēndṛam narapati-
28. m-ajayadyōviḷandābhidhānē rājāḥ Śrīvallabhākyas-samara-śata jayāvāpta-lakshmī-vilā-
29. saḥ tasyanujō nata-narēndra-kirīṭa-kōṭi-ratnārkka-dīdhiti-virāgita-pādapa-mah Lakshmyā svāyaṃ-
30. vṛta pati (rna) r n Navakāma nāmā śishṭapriyōri-gaṇa-dāraṇa-gīta-kīrtti tasya Ko-
31. ṅguṇi mahārājasya Śivamarāpara-nāmadhēyasya pautraḥ samavanata-sama-
32. stha-sāmanta-makuṭa-taṭa-ghaṭita-bahala-ratna-vilasad-amara-dhanukaṇḍa maṇḍita charaṇa
33. na (ra) kha-maṇḍalō Nārāyaṇa charaṇa-nihita-bhaktiḥ śūra-purusha taraga-nara-vāra-
34. ṇa-ghaṭā-saṁghaṭṭa-dāruṇā-samara-śirasa-nihitātma-kōpō-bhīma-kōpaḥ prakaṭa-
35. rati-samaya-samanuvarttana-chatura-yuvati-jana-lōkadhūrtthō lōkadhūtthōḥ su-durddha-
36. rānēka-yuddha-murdhna-labdha-vijaya-sampad-ahita-gaja [gha] ṭā kēsari rājakēsari api cha yō

III a. 37. Gaṅgānvaya-nirmmalāmbaratala-vyābhāsana-prōllasat-mārttaṇḍōri bha-yaṅkaraḥ śubha-
38. karah ssanmārgga rakshākaraḥ saurājya-samupētya rājasamitō rājan-guṇair uttamai rājā
39. Śrīpurushaś-chiraṃ vījayatē rajanya chūḷāmaṇiḥ Kāmō rāmāsu chāpē Daśarata ta-

40. nayō vikramē Jāmadagnyaḥ prājyaiśvaryyē Balārir bbahumahasi rabhi-sva prabhuttē
41. dhanēsaḥ bhūyō vikhyāta-śakti-sphuṭataram-akhila-prāṇa-bhājā vidhā [tā] dhātrā-sṛishṭa-pra
42. jānāmpatir-iti kavayō yaṃ praśaṃsanti nityaḥ satu pratidina-pravirtta mahā-
43. dāna-janita puṇyāh-ghōsha-mukharita mandirōdarēṇa Śrīpurusha prathama [nama] (dhē)
44. dhēyēna Pṛituvikongaṇi mahārājaḥ tat-putraḥ pratāpa vinamita saka [la] mahīpāla-
45. mauli-mālā-lā [li] ta-charaṇāravinda-yugaḷō nija-bhuja-virājita-niśita-khaṭga-paṭṭa-
46. samākṛishṭa dharā-nishṭa-vallabha-jaya-śrī samāligita-samara-mukha-sammukhāgata-
47. ripu-nṛipati-gaja-ghaṭā-kumbha-nirbhēdanōchchhalita-rakta-chchhaṭāpāta-pāṭālita-nija-bhu-
48. jastambhaḥ ā-karṇṇa-samākṛishṭa chapa-chakra-vinimukta-nārācha-paraṃparaṃ-patrōpātitā-

III b. 49. rāti-maṇḍalō bahu-samara-samārjjita-jaya-patakā-śata-śabalita-nabhastalaḥ
50. yasmin-prayāta-vati-kōpa-vasaṃ-mmahiśēy āndishaṇad-ahita-bhūmi-bhujō-raṇā-
51. gre atrāvalivalaya-bhīshaṇam-antakasya-vaktrāntarakshataja-karddama-dunnirī-
52. kshaḥ sa tu śiśira-kara-nikara-nirmmalā-nija-yaśō-rāśi-viśadīkṛita daśāśā chakrava-
53. tti lakshaṇōpalakshitā nirapēksha-parōpakāra-saṃpādanaika-vyāsanaḥ pravarttita-nyā-
54. ya-bala-samunmulita-Kali-kāla-vilasitō nipuṇa-nija-nīti-prayōgāpa ha-
55. sitō Bṛihaspati ku-nṛipati-kadambaka-paṭa-kōṭi-vighaṭita dharmmāva-lambana-
56. śilāstambhāyamāna-charitaḥ satata-pravṛitta-dāna-santarppita-dvijāti lōkaḥ prō-
57. nmūlita-vikārēṇa sarvva-lōkōpakāriṇā yasya dānēna dinnāga-dāna-dhārā pyadhaḥ
58. kṛitaḥ api cha jadānā saṃghātairipa bhuvi kṛitānūna-vipadā kālanām-ādhārō
59. budha-jana-hatā-pādana-paraḥ guṇā-śuddhānām api niyatam utpatti-bhavana nṛipā
60. ṇān ētāyaḥ kavir-iti-mata kavya-kuśalaḥ durvvigaha-Paṇi-suta-matā-pārā-vāra-pāra-

IV a. 61. dṛisvā pramaṇa-śāstra-śāṇa-niśātikṛita-dhīra-dhīshaṇa-samāja-tantra-tatvāva bōdha-
62. vimaḷīkṛita-budhō hastini-vaktrō-dbhavayati-pravara-matāvabōdha-gabhīra matiḥ vidva-
63. nmati-vita [ti]-vikalpita yatayā vichāra-vichakshaṇōṅgīkṛita turaṃṅgamā gama-prayōga-
64. pariṇatō dhanurvidyāmbhōruha-vanagahana-vikasana-vidagdha-marīchi-māli nija-nirmmita
65. gaja-danta-kalpanāśanālpa-chētā virachita-sētu-bandha-nibandhanānandita vipaśchi maṇḍala-
66. s-sakala ṭaka-vishaya sandi-sandhyagādi-yōjanā-chaturō nirupama-nijarupa nirjji-
67. ta-makaradhvajō guru-charaṇa-sarōja-vinamana-pavitrī kṛitāttamāṅgaḥ
68. Mudugundūr-nnāma-grāmōpavishṭa Rāshṭrakūṭa Chāḷukya-Haihaya-pramukha-pravīra sanā-
69. tha-vallabha-sainya-vijaya-vikhyāpita-prabhāvaḥ apicha ‖ Dhōrāśvīya samantāt-praba-
70. lam upagata-vyāpta-dikchakra vāḷaṃ nirjjityānēka samkhyair-nniśita-nija-bhujōnmukta-nārācha-jālai dē-
71. vōyaḥ prajyā tējōs timirimiva mahat-tīvra-bhānur-mmayūkhai-durvvārōdāra pātair-udaya-
72. m-abhilasha-svan-nivēśam-vivēśaḥ sa tu Harir-iva satata sambhāvata dvija-patiḥ sahasra (kira)

IV b. 73. kiraṇa iva pratidivaśōchitādayō bhujamśa lōka-iva vigata bhayō ratnākara
74. ivōsprishṭa-kalamkō Duryyōdhanōpyavinandit-Ārjjuna-guṇō vāhinī-patirapyajadāśa-
75. yaḥ śītakarōpyanāliṃgita-malina-bhāvō Rashṭrakuṭa Pallavānvaya-tilakō bhyā-mudhna-
76. bhishipta Gōvindarāja Nandivērmmaṇābhidhēyā bhyā samanushṭita-rājyabhishēkābhyā nijakara-
77. ghaṭita-paṭṭa-vabhūshita-lalāṭa-paṭṭō vikhyāta-vimala-Gaṃgānvaya-nabhastala-gabhasti-mā-
78. lī Komgaṇi-mahārājādhiraja paramēśvara śrī Śīvamara dēvaḥ tasyānujasya ta-
79. nayaḥ prata-paksha-lakshmī-vidhvamsa-karmaṭha-bhujōni Rājamallah rājanya-cha-
80. kra-makuṭaspuṭa patra-bhaṃga-vaiḍūryya-kōṭi-masṛiṇī-kṛita-pāda-pīṭhah svaṃ-rāshṭraṃ Rāshṭrakū-
81. ṭai stagitam iva nabhōyyāminījais-tamōbhir-tējasvī spashṭayitvā-śisira-tara-karah kā-

82. nti-mūrttiaḥ kaḷāvān rājēvōdīyamā-nō-ripu-gṛiha-nilayāmm-ūrjjitō-rāja lakshmīṃ satkīrttya-

83. ṣadvitiyāmn nija-bhuja-vijayi-yō-javād-āchakarsha ॥ sa tu jaḷadhara-samaya-viśama-

84. sphuṭatara-vibhāsamānāmbara tala visāri-sasadhara-kīraṇāvaḷī-kānta-kīrtti-pravāha-śu

V a. 85. bhrīkṛita-sakala-kāshṭhā-paryyantaḥ durggama-tara daurggatya-mahāṭavī-prayāṇa-nistaraṇa-

86. sārthavāhaḥ sa-mada-gaja-ghaṭā-saṃkaṭa vidvid-varūdhi-bandhāmbhōnidhi-vilōdanāmandaraḥ

87. Ga[m] gānvaya-gagana-gabhasti-mālī-śauryyarāśiḥ tathāhi tat-khaṭga-dhārā parilūna-mūrdhnaḥ

88. kasyāpi saṅgē bhaṭa-puṅgavasya utpīpatantyō bahaḷāsra-dhārāḥ kōpā-nalōtsēki śikhā-

89. ivāsan yaścha sampūrṇṇa guṇa kadambakānuraktayēva nirbharam-ava-gūlito rāja-la-

90. kshmyā chaṇḍa-pratāpa-bhīta-yīvān-avalōkitas-tṛishṇayā sa tu Brahmē-vādhyāsita-

91. kamalō-harppatir-iva prati-divasam-upajāyamānōdayaś-chaṇḍa-pratāpantā-

92. pita-vipaksha bhūbhṛin-maṅḍalaścha Lakshmaṇa ivābhivandita-Sumitrō Rāmānuvṛitti chaturaścha

93. Bharata iva Satrughna-sachivō Abhimanyur iva Subhadrābhinandanaḥ nidāgha-sama-

94. ya iva prakshīṇa dōshaḥ jaladharāgama iva rajōvikāra-praśamahetuḥ śaratkāla

95. iva prōtbhāsamāna-rajahamsa-maṇḍalaḥ yasya cha ॥ samunnati viśālinō vipula-ma-

96. ṇḍalābhōginas-susaṅgati-bhṛitaḥ parair-amṛidita-śriyaḥ karkaśāḥ ha-dhēna-vashayī-kṛitā-na-

V b. 97. va-vadhū-kuchābhōgavat-karagraha-kadartthanām-anubabhūvur-ugrārayaḥ sa cha Śa-

98. ṅkarōpyadakshādhvara-kṛiyāvidhvaṃsi bhū-nandanōpy-akrūra-grahaḥ rājarshir-api vijiḥ-

99. ta Viśvāmitraḥ sa tu vipula mahimrā ratnāvāsaḥ kathan na vishādaraḥ purita sumahā tē-

100. jōrāśi kutaḥ kamalākaraḥ naya-subhagaḥ kāntaś-chaṇḍa-pratāpa-nidhiḥ katham sumana-

101. si parāṃ prītiṃ karttā mahatkhalu kautukaṃ latēnāvagāhita Chāṇākya vākyēna satya vā-

102. kyēna nīti-śāstra chashushā traikālya darśinā Kaustubhābharaṇa-charaṇa-smaraṇa-
103. pavitrī-kṛitātmanā Koṅguṇi varmma dharmma mahārājadhirāja paramēś-vara Permmāna-
104. ḍinā Bhāradvāja-kula-pradīpa-bhutasya Bhaṭṭa-Vinayadi nāmadhē-yasya naptrē a-
105. khila-makha-prachāra-chaturatara-matēr asa-kṛid-āsvādita sōma-kashāyita mukhasya
106. Tadaṅguṭṭi Sōmayāji bhaṭṭasya putrāya ṛig vēda pāragāya parōpakāra prava-
107. ṇaika-matayē dēva-Brāhmaṇa-charaṇa-śuśrūshākaraṇa-ratayē śrīman-Nāgadēva bhaṭṭā-
108. ya ēka-chatvāriṃśad-uttarēshu sapta-śatēshu satītēshu ātmanaḥ pravardha-māna vijaya sa-

VIa.109. vatsarē prathamē sakala-Kali-kalusha-paṭalā-pāṭana-paṭīyasi Sūrya-grahaṇē Ma-
110. ṟugare vishayē Eḍediṇḍē saptati pratibaddhaḥr Pejjarṅgi-nama-grāmas-sarvva bādhā pa-
111. rihāra samētō mātāpitrōr-ātmanaścha puṇya-yaśōbhivṛidvayē dattaḥ tasya sī-
112. mā-vyavastha īśānyadiksīmā Gāma guḍḍa taṭākasya dakshiṇāntamāgaḥ atha pūrvva-dik-sīmā su-
113. varṇṇakāra-taṭākasya paśchamānta bhāga tataḥ kiñchid antarēṇa Sīgegere-nāma taṭāka-pūrvvanta bhā-
114. ga tata rajaka-taṭākasya pāḷita tānantarē vaṭa vṛikshaḥ māhakāra taṭākas-ya kulyā satata Vaiko-
115. nta taṭākasya paśchimānta bhāga tatāh Tōṇḍigeṟe dakshiṇānta bhagaḥ tatah kiñchidantarē Ni-
116. dugaṭṭinā dakshiṇānta bhāgam sinna pāshaṇa nikaṭē mahā-vaṭavṛikshaḥ tatah Naukkigeṟe dakshiṇānta-
117. bhāga tatah Tēnandākageṟe dakshiṇānta bhāga tatah Piliyāluṃ tata Sirikki-gaṟega taṭāka
118. paśchima-bhāga tatah grāma-traya-sīvā aśattha tata Nallūr-ttaṭākasya ḍakshiṇānta-bhāga tataḥ
119. Madavaḍi taṭākasya dakshiṇa-bhāga tata Komara taṭākasya dakshiṇa bhāga tatah Mahāmadhu-nāma
120. tintriṇīka-nāma vṛiksha ēvam bhūta sīmōpalakshitah

VIb.121. asya dānasya sākshiṇa shaṇṇavati-sahasra-vishaya prakritayah yōsyapaba-rtthā

122. lōbhān-mohan-pramadē vā sa pañchabhi mahabhi pātakai saṃyuktōt-bhavati yō rakshati
123. sa puṇyavat-bhavati api chātra Manugītā sloka sva-dattam para-dattam bhā yō harēta vasu-
124. ndarā sashṭi-varisha sahasrāṇi vishtayāṃ jāyatē krimih svandātuṃ śva-maha chhakhya dukkam anya-
125. sya pālanaṃ dānaṃ vā pālanaṃ vēti dānāchrēyōnu pālanaṃ bahubhit-basudā-bhuktā rajā-
126. bhi Sagarādibhi yasya yasya yadā bhūmi tasya tasya tadā palaṃ brahmasvantu vishaṃ
127. ghōraṃ na vishaṃ vishamachyatē visham-ēkākinaṃ hanti brahmasva putra pautrikam cha-
128. tushkaṇḍuka vṛihi vijāvāpa kshētraṃ dvikhaṇḍukaṅgu kshētram tadapi brahmādēyaṃ i-
129. va rakshaṇīyah sarvva-kalādhāra-bhūta chitra-kalā-viñkēna Vishvakarmmā chāryyēṇadaṃ sāsanaṃ
130. likitaṃ

(There is no writing on the 7th plate)

Translation.

Lines 1—9.

Be it well. Success through the adorable Padmanābha, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the Jāhnavī-kula, possessed of strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kāṇvāyanasa-gōtra, was śrīmat Konganivarmma-dharmma-mahādhirājaḥ.

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing gold) the learned and poets, skilled among those who expound and practise the science of politics, author of a commentary on Dattaka's aphorism, was śrīman Mādhava-mahādhirājaḥ.

His son, uniting the qualities of his father and grand-father, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was śrīmad Harivarmma-mahādhirājaḥ.

Lines 9—15.

His son, devoted to the worship of the twice-born, gurus and gods, meditating on the feet of Nārāyaṇa, was śrīman Vishṇugōpa-mahādhirājaḥ.

His son, whose head was purified by the pollen from the lotuses, the feet of Tryambaka, having by personal strength and valour purchased his kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrīman Mādhava-mahādhirājāḥ.

His son, the beloved sister's son of Krishṇavarmma mahādhirājaḥ,—who was the sun in the firmament of the Kadamba-kula,—his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was śriman Kongaṇi-mahādhirāja, named Avinīta.

Lines 15—22.

His son, having the three powers of increase, who had brought anxiety to the face of Yama on account of the smallness of the residue left after the countless animals offered to him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andari, Ālattūr, Poruḷaṟe, Peḻnagara and other places, author of a commentary on fifteenth *Sargga* of the *Kirātārjunīya* was named Durvvinīta.

His son, the lotuses of whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, was named Mushkara.

His son, of a pure wisdom acquired from his being the abode of fourteen branches of learning, distinguished for his skill among those who teach and practise the scince of politics in all its branches, a rising sun in dispersing the clouds of darkness his enemies, had the celebrated name Śrīvikrama.

Lines 22—30.

His son, whose broad chest bore on itself the token of victory in the shining scars of wounds received in many battles inflicted by the tusks of huge elephants darting like lightning, possessed of the essence of all the sciences, having gained the three objects of worldly pursuit, of virtuous life and daily increasing glory, was named Bhūvikrama. Who, moreover, had conquered the Pallavēndra king in a terrible battle in the place named Viḷanda trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of warriors forced open by all manner of weapons, called the Rāja Śrīvallabha, in the enjoyment of fortune obtained by victory in a hundred fights.

His younger brother, whose feet were irradiated with the brilliance of the myriad jewel suns in the diadems of the great kings bending down before him, the self-chosen lord of Lakshmī, was named Nava-Kāma, beloved by the good *śishṭa-priyaḥ*, his fame in destroying the hosts of his enemies being the theme of song.

Lines 30—44.

Of that Kongaṇi-mahārāja whose other name was Śivamāra, the grand son, the groups of the toes of whose feet were illuminated with a rainbow light from the rays of the numerous jewels set in the bands of the crowns of prostrate kings; who had

fixed his faith on Nārāyaṇa; raging with fury in the front of war horrid with the assault of horses, heroes, men and elephants; terrific in anger (or Bhīmakōpaḥ); no less a captivator of the glances of young women, the most skilled in the joyful art of love than a subduer of the world; laden with spoils of victory gained in many most arduous wars; a lion to the herd of elephants the hostile kings, a lion among kings (or Rājakēsarī). Moreover, a sun greatly illumining the clear firmament of the Ganga race, a terror to hostile kings, a protector of the fortunate ways of good men, having obtained a good kingdom, a king of superior qualities among all kings, ever victorious, is the Rāja Śrīpurusha, a head jewel among princes. To women, a Kāma (Cupid); in the use of the bow, the son of Daśaratha (Rāma); in valour, the son of Jamadagni (Paraśurāma); in great wealth, Balāri (Indra); in great glory, Ravi (the sun); in government by himself, Dhanēśa (Kubēra); of a mighty and splendid energy; the benefactor of all things living, whom the poets daily praise as the creator Brahma. He, also, the middle of whose palace echoed the sounds of the holy ceremonies which accompanied his daily rich gifts,—was Śrīpurusha, the first so named Pṛithuvī-Konguṇi-Mahādhirājaḥ.

Lines 44—78.

His son, the chaplets on the crowns of all the kings bowing down to his glory caressing his two lotus feet; the sharp bright sword in his arm embraced by the goddess of victory on pulling down his ememy the king Vallabha with its band; the pillar his arm streaked red with the drops of blood oozing from the temples of the elephants of opposing hostile kings split open in the front of battle; having his ememies overthrown with showers of arrows from his bent bow drawn back to his ear; the sky filled with hundreds of banners won by victory in war; a king who on his becoming angry the hostile kings go in a moment into the mouth of Antaka (Yama), horrid to behold, filled with twining entrails and streams of blood; lighting up also the ten cardinal points with the glory of his fame as unspotted as the rays of the moon; distinguished by all the marks of an emperor; desirous only of benefiting others without seeking any benefit for himself; having by his administration of justice rooted out the evil practices of the Kali-age; his skill in the practice of politics putting to shame Bṛihaspati; his character like a stone pillar for the support of *dharmma* destroyed by the myriad deceits of the host of evil kings; the world of the twice-born gratified with his constant bestowal of gifts; whose donations by absence of divided desires and by benefiting all the world, exceeded the pouring forth of water by the regent elephants. Moreover, placed in the world of endless calamities like twisted top-knots, supporter of the fine arts; friend of the learned; able in protecting; the birth place of pure qualities; a guide of kings; famous as a poet; skilled in poetry; having seen to the farthest shore of the *Phaṇisuta-mata* difficult to understand; of firm intellect which was a touchstone in the science of logic; his

insight into the essence of the management of elephants *sāmaja-tantra* lowered the pride of the learned; of profound knowledge in expounding the system of the great yati born from the mouth of the female elephant (*hastinī-vakrōdbhava-yati pravara mata*); far-seeing in discussing the new enquiries into many subjects proposed by the learned; perfect in the system he had adopted for the management of horses; a sun in causing to unfold the lotus garden the science of archery; author of a treatise on his own system of the treatment of elephants (*gajamata*); of no mean intellect; builder of an ornamental bridge; gratifier of the circle of the learned; skilled in all matters connected with the drama, its combinations and branches; by his unequalled form surpassing Makaradhvaja (the god of love); his head purified by prostration at the lotus feet of Makaradhvaja's guru (or father, Vishṇu); of distinguished fame from victory over the Vallabha army, supported by the Rāshṭrakūṭa, Chālukya, Haihaya and other brave leaders, who had encamped at the village named Mudugundūr. Dhōra's (?) cavalary (*Dhoraśvīyam*) the most powerful in the region, which had spread over all quarters, he conquered by the showers of innumerable sharp arrows discharged by his arm this king of exceeding glory, (dispersing them) like the sun with his invincible rays dispersing the darkness, certain to rise, secure in his own sphere. He, too, who, like Hari, was ever reverenced by Dvijapati (Brahmans, otherwise Garuḍa); like the sun, duly rising daily; like the world of serpents, free from fear (otherwise, birds); like Ātmākara, without spots, though Duryyōdhana (or a strenuous fighter) yet rejoicing in the qualities of Arjuna; though the ocean (otherwise, master of armies), not a refuge for water (otherwise, fools); though the moon (otherwise, of patient disposition) not united with spots (otherwise, faults). By the ornaments of the Rāshṭrakūṭa andPallava lines, the crowned kings named Gōvindarāja and Nandivarmā, was he anointed to the kingdom, they with their own hands binding the crown on his brow,—the sun to the clear firmament of the renowned Ganga line, Konguṇi-mahārājādhirāja paramēśvara śrī Śivamāradēva.

Lines 79—83.

His younger brother's son was Rājamalla whose arms were engaged in destroying the prosperity of hostile kings and whose feet were bright with the edges of the *lapis lazuli* gems in the ornamental bands of the crowns of (tributary) kings. Rising like the moon, full of splendour cool rays (hands cool to touch), and shining digits (learning) and illumining the sky of his own kingdom which had been overcast by the darkness of the night of the Rāshṭrakūṭa, he drew to himself by the force of arms the great goddess of his kingdom who had been dwelling in the abodes of his enemies and along with her he also took with him the damsel of fame.

Lines 83—87.

Further: he made the quarters bright with the stream of his fame which spread like the rays of the moon shining brightly in the sky after the season of

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clouds had expired. He was (like a) great caravan merchant skilled in making marches across impenetrable forests of difficulties. He was a Mandara mountain churning the ocean of the army of the enemies equipped with elephants full of ichor. He was a sun in the firmament the Ganga race. He was a mass of prowess.

Lines 88—95.

Also : The streams of blood jutting out from the body of a great warrior whose head has been severed by the sword of the king (Rājamalla) appeared like the tongues of flame of his anger. He was tightly embraced, as it were, by the goddess of royal power attached to him by the assemblage of his good qualities. Greed did not dare even to look at him as if afraid of his terrible prowess. Like Brahma he dwelt in Kamala (lotus flower; the goddess of wealth served him). Like the sun he prospered every day with rising brightness and burnt with the bright rays of his prowess the mass of mountains (whose wings were lost) the hostile kings. Like Lakshmaṇa he brought joy to Sumitrā (good friends) and was skilled in following Rāma (good women). Like Bharata he was a companion of Śatrughna (he had ministers who killed enemies). Like Abhimanyu he delighted Subhadrā (good people). Like summer he was devoid of sins (the nights were declining). Like the rainy season he removed dust (curbed his passions). Like the autumnal season (śarat) he shone with the assemblage of great swans (kings).

Lines 95—97.

His fierce enemies had to suffer rough handling at his hands like the breasts of newly married damsels.

Lines 97—101.

He was a Śankara (god : beneficent) but not the destroyer of Daksha's sacrifices (not a destroyer of sacrifices made by competent persons). Though he was Mars (delighter of the earth) he was not a cruel planet (kind in his dealings). Though he was a royal sage he defeated Viśvāmitra (conquered the enemies of the earth). He was the abode of the gems his great fame but how was he not a receptacle of poison (water)? He was a mass of great brilliance and yet how could he be an assemblage of lotuses (bestower of wealth)? Ever pleasant to the eyes and dear how could he be a mass of terrible heat (great glory)? How could he cause delight to flowers (good people or the learned men)? All this is strange.

Lines 101—111.

By him, Satyavākya Koṅgaṇivarma-dharma-mahārājādhirāja-paramēśvara Permānaḍi, deeply versed in the teachings of Chāṇakya, with a clear insight into the Nītiśāstra (Science of Polity), a great seer (who can look into the past, present and future), purified by contemplating on the feet of Vishṇu (*lit.* adorned with Kaustubha) was granted free of all imposts, for the increase of the merit and fame of his parents and of himself, the village named Perjjarangi, situated in Eḍedinḍe

Seventy in Marugare-vishaya at the time of the solar eclipse which has the power to remove all the sins of Kali, in the first year of his prosperous reign, seven-hundred and forty-one years having expired (in the Śaka era) to the auspicious Nāgadēva-bhaṭṭa, deeply versed in the Rig Vēda, his mind being solely bent on doing good to others, engaged in serving the gods and Brahmans, son of Tadanguṭṭi Sōmayāji-bhaṭṭa, skilled in the performance of all sacrifices, ever tasting the Sōma juice, and grandson of Bhaṭṭavineyaḍi who was a lamp to the Bhāradvāja lineage.

Lines 111—121.

Its boundaries are thus determined:—North-eastern boundary, the extreme southern end of Gāma-gudda tank:—the eastern boundary, the extreme western end of the goldsmith's tank: at some distance comes the eastern corner of Śīgegere tank, then the edge of the washermen's tank: then the banyan tree; then the canal from the Māhakāra tank: then the western end of Vaikonta tànk: then the southern end of Tōṇḍigeṟe tank: then at some distance the southern end of Nidugaṭṭi: then Sinnapāshāṇa boulder and near it the Great Banyan tree: then the southern end of Nokkigeṟe: then the southern end of Tēnandākageṟe: then Piliyāl; then the western portion of Sirikkagaṟega tank: then the boundary of the three villages formed by the Aśvattha tree: then the southern end of Nallūr tank: then the southern part of Madavaḍi tank: then the southern part of Komara tank: then the tamarind tree named Mahāmadhu: thus is it bounded.

Lines 121—130.

The witnesses to this gift are the subjects of the Ninety-six Thousand Province.

He who either out of greed or infatuation seizes this will be guilty of the five great sins: he who protects this will acquire merit: The following are the verses of Manu relating to this.—He who confiscates his own gift of land or land gifted by others will be born as a worm in ordure for sixty thousand years. It is very difficult to make a gift and it is also difficult to protect another's gift. Between making a gift and protection of another's gift, protection is more meritorious than making a gift. The earth is enjoyed by several kings beginning with Sagara. Whosoever is the ruler of the land at a time will get the merit of the gift of that land. The property of the Brahmans is a terrible poison (if seized). Poison is (really) no poison. Poison kills only one person, while the property of Brahmans kills its illegal enjoyer with his sons and grandsons.

The plot of wet land of the sowing capacity of 4 khaṇḍugas of paddy and the *kangu land*? of the sowing capacity of 2 khaṇḍugas should also be protected like gifts made to Brahmans.

This śāsana is written by Viśvakarmāchārya, an authority for all arts and versed in the fine arts.

Note.

This is a copperplate grant consisting of 7 plates, each measuring $8\frac{1}{2}'' \times 5''$ and a ring, $4\frac{1}{2}''$ in diameter, bearing the seal of an elephant. The seal is oval in shape and measures $2'' \times 1\frac{1}{2}''$. The edges of each plate have raised rims in order to protect the characters in the plates. The plates seem to have been buried in the earth for a very long time and were very rusty when received in the office. The last plate has no writing. Of the remaining plates, the first has writing on one side only while the others are written on both the sides. 12 lines of writing are found on each surface of the plates except on the back surface of the 6th plate where there are only 10 lines. Each line consists from 28 to 34 letters. The ring had not been cut at the time the plates were received.

Description.

The grant is engraved in Old Kannaḍa characters. The letters are well formed. They are deeply and finely cut. The characters belong to the early 9th century A.D. and resemble the alphabet of the Maṇṇe plates (M.A.R. 1910, p. 24) and Nelamangala 60 (E.C. IX). The test letters *bha*, *la*, *ra*, *ka*, *ja* all belong to that period. Some orthographical mistakes are found in the plates. (IIa. L. 1; IIIa. LL. 5, 7, etc.). Instead of *Uvadhmāniya*, *ra* is duplicated with *pa* and *ra* (*Ib.* L. 7, 10). The front surface of the 6th plate has a number of mistakes.

Paleography.

The language is Sanskrit throughout and is written in a grand *champu* style with prose and verse. In many places *alpaprāṇas* are written for *mahāprāṇas*; short vowels for long vowels and *ra* for *ṛi*. In plate V a, *hathēna* is written for *haṭhēna*. But these and such other mistakes may be due to the carelessness of the engraver. The language is generally correct, though the orthography is bad.

Language.

The grant is stated to have been engraved by Viśvakarmāchārya, an authority on all arts and versed in the fine arts. The name Viśvakarmāchārya appears in many Ganga grants (M.A.R. 1910, p. 24; E.C. VI, M. 36; E.C. IX, Nl. 60 of the date 797 A.D. and E.C. XII, Nj. 269 of 904 A.D.). In Mūḍagere 36, the engraver is *sarvakalāntarpāti chitrakalābhijña* Viśvakarmāchārya. This inscription belongs to the time of Śrīpurusha and its date is about 750 A.D. The date of the present grant is 819 A.D. The name Viśvakarmāchārya may have been the family name and may have come down from father to son. Mr. R. Narasimhachar says that it appears to have been the usual title of the court engraver (M.A.R. 1907, p. 20).

The scribe.

Are the engravers of the present grant, the Dāvaṇgere plates of the present report No. 34, the Jāvaḷi plates and the Maṇṇe plates one and the same? The characters of

all these four plates resemble one another and the name Viśvakarmāchārya occurs in all of them. If this is so, we have to say that Viśvakarmāchārya lived for a long time.

For the work of engraving the plates, the scribe was granted 4 khaṇḍugas of wet land and 2 khaṇḍugas of grain (*Kangu*) land. It is also requested that the grant be protected as a grant to the Brahmans.

Purpose of the inscription.

The record registers the gift of the village Perjjarangi belonging to Eḍedinḍe 70 in Maṟugere Vishaya, free of all imposts by the Ganga king Rāchamalla in his first regnal year for the increase of his merit. The donee was Nāgadēvabhaṭṭa, grandson of Bhaṭṭa Vinaya and son of Tadanguṭṭi Sōmayāji of Bharadvāja gōtra. He was well-versed in Rigvēda, was engaged in doing good to others and was a worshipper of gods and Brahmans. His father, skilled in the performance of sacrifices, was ever tasting the Sōma juice.

Geography.

The village Perjjarangi which was granted is stated to have been in Eḍedinḍe 70 of Maṟugere Vishaya. The boundaries of the village are also given. Maṟugare Vishaya is referred to in some other inscriptions also. In an inscription at Hiriguṇḍugal Maṟugere nāḍu is referred to as ruled by Siyagella during the reign of the Ganga king Śrīpurusha. An inscription at Śringēri (M.A.R. 1916, p. 44) and the Mallonahaḷḷi copper plate grant of Avinīta, also mention Maṟugere Vishaya. But it is difficult to identify the place. The vīragals at Hiriguṇḍugal indicate that the village was a place where some important battle was fought. The Ganga king Śivamāra died there while fighting with the Rāshṭrakūṭas (M.A.R. 1910, p. 24), and the reference to Maṟugere Vishaya in one of the lithic records there indicates that Hiriguṇḍugal might have belonged to Maṟugere Vishaya. In the present record the boundaries of the village given are mostly tanks. There are a number of tanks around Hiriguṇḍugal. So Perjjarangi might have been in those parts. But no village mentioned in the grant is found in that taluk now.

Date.

The date is given as Ś 741 equivalent to the first regnal year of Rāchamalla. No other details of the date are given except that there was solar eclipse on the day the grant was made. In Ś 741 the solar eclipse occurred only on the new-moon day of the dark half of Āshāḍha which corresponds to Sunday, 26th June 819 A.D. This might have been the date intended in the grant.

History.

No grant of the Ganga king Rāchamalla I had so far been discovered and the present one is thus the first copper plate grant which can definitely be assigned to him. His name, of course, had appeared in some vīragals. The Maṇṇe copper plates published in M.A.R. 1910, p. 24, belong to a Rāchamalla who is supposed to be the Western Ganga king Rāchamalla I by Mr. R. Narasimhachar. But the Rāchamalla

of the Maṇṇe plates seems to be different from Rāchamalla I of the famous Gaṅga lineage, because the genealogy given in the Maṇṇe plates is quite different from the usual Gaṅga genealogy found in many Gaṅga grants. The present record on the other hand gives the regular Gaṅga genealogy of the known genuine Gaṅga copper plates. As regards the date also the present grant differs from the Maṇṇe plates, While the present grant gives Ś 741 as the first regnal year of the king Rāchamalla, the Maṇṇe plates give Ś 750 as the 12th regnal year, which can only be the 9th regnal year according to the present grant. It is not possible to make up this difference of 3 years. Again the Sanskrit language of the Maṇṇe plates is very corrupt. while that of the present grant has comparatively few errors. Thus we can leave off the Maṇṇe grant either as a forgery or as belonging to some other Gaṅga prince of the same name.

These plates of Rāchamalla closely resemble Nelamangala 60 of E. C. IX and Yeḍatore 60 of E. C. IV regarding the genealogy and the details relating to the kings up to Śivamāra. Konguṇi Varmma, his son Mādhava, his son Harivarmma, his son Vishṇugōpa, his son Mādhava, his son Avinīta, his son Durvinīta, his son Mushkara, his son Śrīvikrama, his son Bhūvikrama or Srīvallabha, his brother Śivamāra, his grandson Śrīpurusha and his son Śivamāra are all given the usual epithets as in the abovementioned plates.

With regard to Rāchamalla the present inscription gives the following details: His arms were engaged in destroying the prosperity of hostile kings, his feet were bright with the edges of the *lapis lazuli* gems in the ornamental bands of the crowns of tributary kings; he drew to himself the great goddess of his kingdom who had been dwelling in the abode of his enemies (*i.e.*, the Rāshṭrakūṭas) and along with her he also took with him the damsel of fame; he made the quarters bright with the stream of his fame; he was (like a great caravan merchant) skilled in making marches across impenetrable forests of difficulties; he was a Mandara mountain churning the ocean of the army of the enemies equipped with elephants full of ichor and he was a sun in the firmament the Gaṅga race.

Rāchamalla is Śivamāra II's younger brother's son and his father is not named in this record. But we know from other sources that his father was Vijayāditya (*see* Kuḍalūr plates of Mārasimha; M.A.R. 1921). In Vaḷḷimalai inscription (E. I. Vol. IV, p. 140) which belongs to Rāchamalla himself his father is stated to be Raṇavikrama which seems to be the title of Vijayāditya. In an inscription at Koṇḍajji agrahāra also one Raṇavikrama is stated to have granted some land during the reign of Srīpursha. This Raṇavikrama also might be identical with Vijayāditya. Śivamāra had a son by name Mārasimha who granted some land in A.D. 897 (Maṇṇe plates). But the fact that Rāchamalla succeeded Śivamāra to the throne indicates that both Vijayāditya and Mārasimha might have died before Śivamāra and that Śivamāra had no other male issues to succeed him.

There was constant war between the Gaṅgas and the Rāshṭrakūṭas during the reign of Śivamāra. Śivamāra was twice imprisoned by the Rāshṭrakūṭas and reduced to the galling position of a feudatory. To regain independence appears to have been the one object next to his heart and in his persistent attempt to achieve it he nobly sacrificed himself (M.A.R. 1910, p. 24). Rāchamalla seems to have succeeded Śivamāra on the throne with the main object of fulfilling his uncle's ambition of liberating the Gaṅga kingdom from the clutches of the Rāshṭrakūṭas. To his good fortune the Rāshṭrakūṭa sovereign Gōvinda III, a terror to the Gaṅgas, had died by the time of his accession to the throne and immediately, during the very first year of his reign, Rāchamalla seems to have declared independence, which fact is mentioned in the present grant.

76.

A copper plate grant of the Madhura chief Tirumalanāyaka in the Vyāsarāya mutt at Sōsale, T.-Narasipur Taluk.

ಟಿ. ನರಸೀಪುರ ತಾಲ್ಲೂಕು ಸೋಸಲೆಯಲ್ಲಿ ವ್ಯಾಸರಾಯ ಮಠದಲ್ಲಿದ್ದ ಮಧುರೆಯ ತಿರುಮಲನಾಯಕನ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ : ತೆಲುಗು ಭಾಷೆ.

ಪ್ರಮಾಣ 9½″×7½″

ಮುಂಭಾಗ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲೀವಾಹನ ಶಕ ವರ್ಷಂ ೧೫೬೪
2. ಅಗುನಟಿ ಚಿತ್ರಭಾನು ಸಂವ್ವತ್ಸರಂ ವ್ಯೆಶಾಖ ಶುದ್ಧ ಪೌರ್ಣಮೀ ಚಿತ್ತಾ
3. ನಕ್ಷತ್ರಂ ಯಿಂದುವಾಸರಮುಲು ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾ
4. ಚಾರ್ಯಲ್ಯೆನ ಶ್ರೀಮದ್ವ್ಯೆಷ್ಣವ ಶಿದ್ಧಾಂತ್ತ ಪ್ರತಿಷ್ಟಾಪನಾಚಾರ್ಯಲ್ಯೆನ ಶ್ರೀಮದ್ರಾಮ
5. ಚಂದ್ರ ದೇವುಳ್ಳು ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕಲ್ಯೆನ ಪದವಾಕ್ಯ ಪ್ರಮಾಣ
6. ಪಾರಾದಾರ ಪಾರಿಣಾ ಸರ್ವ್ವತಂತ್ರಸ್ವತಂತ್ರುಲ್ಯೆನ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀಮದ್ವ್ಯಾ
7. ಸರಾಯಲವಾರು ವಿದ್ಯಾಸಿಂಹಾಸನಾಧೀಶ್ವರಲ್ಯೆನ ಶ್ರೀ ಶ್ರೀಮದ್ವ್ಯಾಸರಾ
8. ಯಲವಾರು ಮಠಂ ಗೋಪಾಲಕೃಷ್ಣಸ್ವಾಮಿ ತ್ರಿಕಾಲಪೂಜ ಅನ್ನದಾನಾನಿ
9. ಕಿ ಕಾಶ್ಯಪ ಗೋತ್ರಲ್ಯೆನ ಮಹ ರಾಜ ರಾಜಮಾನ್ಯ ರಾಜೇಶ್ರೀ ಪೃಥ
10. ವೀ ಸಾಂಬ್ರಾಜ್ಯ ಶೇಯುಂಚುಟಗಾನು ವಿಶ್ವನಾಥನಾಯನಿಯ್ಯ ವಾರಿ ಪೌ
11. ತ್ರಲ್ಯೆನ ಮುದ್ದುಕೃಷ್ಣಪ್ಪನಾಯನಿ ಪುತ್ರಲ್ಯೆನ ಮುದ್ದುವೀರಪ್ಪನಾಯನಿ ವಾ
12. ರುಲೂ ಶ್ರೀ ತಿರುಮಲನಾಯನಿಯ್ಯವಾರು ಮಾಯೆಲುಬಡಿ
13. ರಾಜ್ಯ ಮಂದ್ದುಮಾ ಉಭಯಮುಗಾನು ಮಧರ ಶೀಮಲೋ ವೇಗವ
14. ತಿಕಿ ಉತ್ತರಂ ಪೆದ್ದಕಡಪು ಕೊಂಡಾನಿಕಿ ತೂರ್ಪು ಶಾತ್ಯಾರು
15. ಕು ತೂರ್ಪು ಹನುಮಂತ ಗುಡಿಕಿ ಆಗ್ನೇಯಮೂಲಲೊ ಯೆ
16. ರ್ರಂ ಪಡ್ಡಿ ಚಿಣ್ಣಣಿ ಚೆರುವುಕು ಪಡಮರ ಕೊನಗಟ್ಟು ತೂರ್ಪುಮ
17. ರಂಗುಳಿ ಯೆರುಕು ಪಡಮರ ರಾಮೇಶ್ವರ ಗಟ್ಟುಮುಳ್ಳು ಆಗ್ನೇಯಮೂ
18. ಲವರಕು ದಕ್ಷಿಣಂ ಮೂಲಲೊ ಮರಂಗುಳಿಯೆರುಕು ಪಡಮ

19. ರಮಿಟ್ಟಿಗಟ್ಟಿ ಪಡಮರ ಶಾತ್ಯಾರುಯೆರು ಪಡಮರ ಕೊರವಂಗುಳ
20. ಅಯ್ಯನಾರು ಗುಡಿ ಪಡಮರ ಅಳಗಾಪುರಿ ಯೀಶಾನ್ಯಂ ಅ
21. ಶ್ರೀ ತಿರುಮಲಯ್ಯವ್ರಾಲು (ದೊಡ್ಡ ಅಕ್ಷರದಲ್ಲಿ)
22. ಯನಾರು ಗುಡಿ ಉತ್ತರಂ ಕರಡು ಪೆರುಮಾಳು ಕೊಂಡಗುಡಿಕಿ
23. ತೂರ್ಪು ಶಾತ್ಯಾಕುಕು ತೂರ್ಪು ಹನುಮಂತಗುಡಿ ಚತು
24. ಸ್ರಂ ಅಯ್ಯಾರು ನಂಜ್ಜಪುಂಜ್ಜ ಮಾವಡಮರ ವಡ ತೋಪು
25. ತೊರವು ಜಲ ತರು ಪಾಷಾಣ ಸಹಿತಮುಗಾ ಯೀ ಶು
26. ಭ ದಿನ ಮಂದ್ದು ಶ್ರೀಮದ್ವ್ಯಾಸರಾಯಲವಾರು ಮಠಂ ಗೋಪಾ
27. ಲ ಕೃಷ್ಣಸ್ವಾಮಿ ಅನ್ನದಾನಾನಿಕಿ ಸಹಿರಣ್ಯೋದಕ
28. ಧಾರಾಪೂರ್ವಮುಗಾ ಕಟ್ಟಡ ಶೇಶನಾರಂಗನಕ ಪು
29. ತ್ರ ಪೌತ್ರ ಪಾರಂಪರ್ಯಮುಗಾ ಆಚಂದ್ರಾರ್ಕ ವಂಶಮುಗಾ
30. ಅನುಭೋಗ ಕಲವಾರು ಯೀ ಪ್ರಕಾರಮುಗ ಮಹಾರಾಜ ರಾಜ
31. ಮಾನ್ಯ ರಾಜೇಶ್ರೀ ಅಖಂಡಮಂಡಲಾಧೀಶ್ವರಲೈನ ಶ್ರೀ ತಿರುಮ
32. ಲನಾಯನಿಯ್ಯವಾರು ಸಹಿರಣ್ಯೋದಕ ದಾನ ಶಾಸನಂ
33. ರಾಶಿಂಚ್ಚಿಯಿಚ್ಚಿನಾಮು ಯೀ ಶಾಸನಾನಿಕಿ ಸಾಕ್ಷಿ ಸೌಂದ್ದರ ರಾ
34. ಜ ಸ್ವಾಮಿ ಮೀನಾಕ್ಷಿ ಸುಂದರೇಶ್ವರಲು ಸೂರ್ಯಚಂದ್ರಾಲು
35. ಆಕಾಶವಾಣಿ ಭೂದೇವಿತಿಲ ಯೀಗ್ರಾಮ ಭೂದಾನಂ ರಾಶಿಂ
36. ಚ್ಚಿ ಇಚ್ಚಿನಾಮು ಯಿತಿ ರಾಮನಾಶಾಲಿರಾಶಿನದಿ ಯೀ ಧರ್ಮಾ
37. ನಿಕಿ ಯೆವರು ವಿಘಾತಂ ಶೇಸ್ತುನಾರೋ ವಾರು ಕಾಸಿಲೋ ಗೋಹ
38. ತ್ಯ ಶೇಶಿನ ಪಾಪಾನಾ ಪೋಗಲವಾರು ಧನುಷ್ಕೋಟಿಲೋ ಬ್ರಂ
39. ಹ್ಮ ಹತ್ಯ ಶೇಶಿನ ಪಾಪಾನಾ ಪೋಗಲವಾರು
40. ದಾನಪಾಲನ ಯೆರ್ಮಧ್ಯೆ ದಾನಾಥ್ರೇಯೋನುಪಾಲನಂ ದಾನಾ
41. ತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ

ಹಿಂಭಾಗ—

42. ಸ್ವ ದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲ
43. ನಂ ಪರದತ್ತಾಪ ಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇ
44. ತ್ ॥

Transliteration.

Front—

1. svasti śrī vijayābhyudaya Śālivāhana śaka varshaṃ 1564
2. agunaṭi Chitrabhānu-saṃvatsaraṃ Vaiśākha śuddha paurṇami Chittā
3. nakshatraṃ Yiṃdu-vāsaramulu śrīmat-paramahaṃsa parivrājakā-
4. chāryalaina śrīmad-vaishṇava śiddhāṃtta-pratishṭāpanāchāryalaina śrīmad-Rāma-
5. chaṃdra dēvuḷlu divya śrīpāda-padmārādhakalaina pada-vākya pramāṇa
6. pārādāra-pāriṇā sarva taṃtra-svataṃtrulaina śrī śrī śrimad Vyā-

7. sarāyalavāru Vidyā-siṃhvāsanādhīśvaralaina śrī śrīmad Vyāsarā
8. yalavāru maṭhaṃ Gōpālakṛishṇasvāmi trikāla pūja anna-dānāni-
9. ki Kāśyapa-gōtralaina mahārāja-rājamānya rājēśrī pṛitha-
10. vī sāṃbrājya śēyuṃchuṭagānu Viśvanāthanāyaniyyavāri pau-
11. tralaina Muddukṛishṇappa-nāyani putrulaina Mudduvīrappa- nāyani vā-
12. rulu śrī Tirumalanāyaniyyavāru mā yelubaḍi
13. rājyamaṃddu mā ubhayamugānu Madhara-śīmalō Vēgava-
14. tiki uttaraṃ Peddakaḍapu-koṃḍāniki tūrpu Śātyāru-
15. ku tūrpu Hanumanta guḍiki āgnēya mulalō Ye-
16. rraṃ paḍḍi chiṇṇeṇe cheruvuku paḍamara Konagaṭṭa tūrpu ma-
17. raṃguḷi yeruku paḍamara Rāmēśvara gaṭṭa maḷlu āgnēya mū-
18. lavaraku dakshiṇaṃ mūlalo maraṃguḷi yeruku paḍama-
19. ra miṭṭigaṭṭi padamara śātyāru yeru paḍamara Koravaṃguḷa
20. ayyanāru-guḍi paḍamara Aḷagāpuri yīśānyaṃ a-
21. (in bold leaters) śri Tirumalayyavrālu-
22. yanāru guḍi uttaraṃ karaḍu perumāḷu koṃḍa guḍiki
23. tūrpu śātyākuku tūrpu Hanumanta guḍi chatu-
24. sraṃ Ayyūru naṃjja puṃjja māvaḍa mara vaḍa tōpu
25. toravu jala taru pāshāṇa sahitamugā yī śu-
26. bha dinamaṃddu śrīmad Vyāsarāyalavāru maṭhaṃ Gōpā-
27. lakṛishṇa svāmi anna-dānāniki sahiraṇyōdaka-
28. dhārā pūrvamugā kaṭṭaḍa śēśanāraṃganaka pu-
29. tra pautra-pāraṃparyamugā ā-chaṃdrārka-vaṃśamugā
30. anuubhōga kalavāru yī prakāramuga mahārāja rāja-
31. mānya rājēśri akhaṇḍa-maṃḍalādhīśvaralaina śrī Tirumala
32. nāyaniyyavāru sa-hiraṇyōdakadāna-śāsanaṃ
33. rāśiṃchchi yichchināmu yī śāsanāniki sākshi śauṃddara rā-
34. jasvāmi Mīnākshi śuṃdarēśvarulu sūrya chaṃdrālu
35. ākāsa Vāṇi bhūdēvitilu yī grāma bhūdānaṃ rāśiṃ
36. chchi ichchināmu yiti Rāmanāśāli rāśinadi yī dharmā
37. niki yevaru vighātaṃ śestunārō vāru Kāsilō gō-ha-
38. tya śēśina pāpānā pōgalavāru Dhanushkōṭilō Braṃ-
39. ha hatya śēśina pāpānā pōgalavāru
40. dāna-pālanayer madhye dānā chhrēyōnu pālanaṃ dānā
41. t svargam avāpnōti palanād achyutaṃ padaṃ

Back side—

42. sva dattā dviguṇaṃ puṇyaṃ para dattānu pāla-
43. naṃ paradattāpa hārēṇa sva-dattaṃ nishphalam bhavē
44. t ||

Translation.

Be it well. In the year 1564 of the victorious Sālivāhana era, the year Chitrabhānu, on Monday the full moon day of the bright half of Vaiśākha, when it was Chitta constellation :—

For the worship of the god Gōpālakrishṇasvāmi and for feeding in the matt of the illustrious paramahamsa parivrājakāchārya, Vaishṇava-siddhānta-pratishṭhāpanāchārya, worshipper of the lotus-feet of the god Rāmachandra, padavākya-pramāṇa-pārāvāra-pārīṇa, sarva-tantra-svatantra, lord of the throne of learning (Vidyā-simhāsana) of Vyāsarāya, the illustrious Vyāsarāya :—

Mudduvīrappa-Nāyaka and śrī Tirumla-Nāyaka, sons of Muddu-Kṛishṇappa-Nāyaka and grandsons of mahārāja, rājamānya rājē śrī Viśvanātha-Nāyaka of Kāśyapa-gōtra, ruler of the kingdom of earth.

In our kingdom, Madhura Sīma, we have ordered the grant of Ayyūr (the boundaries of which are given in detail) with wet and dry lands, *māvada maravaḍa* (?) gardens, streamlet, water, tree and stone, on this auspicious day, for the offering of food for the god Gōpālakrishṇasvāmi in the matt of the illustrious Vyāsarāyasvāmi with gold and pouring of water. Therefore this can be enjoyed by sons and grandsons in succession till the moon and sun endure. Thus we, Mahārāja rāja-mānya rājēśrī akhaṇḍa maṇḍalādhīśvara, śrī Tirumala Nāyaka, have given this dāna sāsana with gold and water in writing.

The witnesses to this śāsana : Saundara rājasvāmi Mīnākshi, Sundarēśvara, sun, moon, sky, Vāṇi and Bhūdēvi. We have given in writing this grant of village. Thus written by Rāmanāśāli. Whoever destroys this charity will incur the sin of killing a cow in Kāśi and of killing Brahmṇas in Dhanushkōṭi.

Note.

This single copper plate record received from the Vyāsarāya matt of Sōsale refers to the gift of a village called Ayyūr in Madhura sīma to the god Gōpālakṛishṇa in the mutt of the illustrious parama-haṃsa parivrājakāchārya, Vaishṇava-siddhānta-pratishṭhāpanāchārya, worshipper of the lotus feet of the god Rāmachandra, pada-vākya-pramāṇa-pārāvāra-pārīṇa, sarva tantrasvatantra, lord of the throne of learning (Vidyā-simhāsana) of Vyāsarāya, the illustrious Vyāsarāya. The svāmi is not named and is called merely Vyāsarāya. The donor is the chief of Madhura named Tirumala nāyaka son of Muddukṛishṇappa and grandson of Viśvanātha. Mudduvīrappa mentioned in the grant is the elder brother of Tirumalanāyaka. Tirumalanāyaka ruled the Madhura kingdom between 1623 and 1659 A.D. (Historical inscriptions of Southern India, p. 364).

The date is given as ś 1564 Chitrabhānu sam. Vai. śu Paurṇima Chitta nakshatra and Induvāsara, corresponding to 4th May 1642, a Wednesday and not Monday

as stated in the record. The constellation too does not agree. It is Viśākha and not Chitta. Chitta occurs on Monday the 13th lunar day corresponding to Monday 2nd May 1642 which might be the date of the record.

There is no signature of the donor in the end.

77.

In the same Vyāsarāya mutt, on the back side of the throne of the svāmi.

ಟಿ. ನರಸೀಪುರ ತಾಲ್ಲೂಕು ಸೋಸಲೆಯಲ್ಲಿ ವ್ಯಾಸರಾಯರ ಮಠದಲ್ಲಿ ಸ್ವಾಮಿಗಳವರ ಸಿಂಹಾಸನದ ಹಿಂಭಾಗದ ಹಲಗೆಯ ಮಣೆಯ ಮೇಲೆ.

1. ಶ್ರೀಮದ್ವ್ಯಾಸರಾಯರವರ ವಿದ್ಯಾಸಿಂಹ್ವಾಸನಾಧೀಶ್ವರರಾದ ಶ್ರೀ
   ಮದ್ವಿದ್ಯಾ ಪೂರ್ಣತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರ ಮ॥
2. ಠದ ಶ್ರೀ ಗೋಪಾಲಕೃಷ್ಣ ದೇವರಿಗೆ ಮೈಸೂರು ಸಂಸ್ಥಾನಾಧಿಪತಿ
   ಗಳಾದ ಶ್ರೀಮತ್ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಸೇವಾರ್ಥ॥ ಶ್ರೀ॥

Translation.

Presented by the illustrious Krishṇarāja Vaḍeyar, ruler of Mysore, to the god Gōpālakrishṇa of the mutt of the illustrious Vidyāpūrṇatirtha-śrīpāda, lord of the throne of learning of the illustrious Vyāsarāya.

Note.

This records the grant of the above-mentioned throne to the god Gōpālakrishṇa in the Vyāsarāya mutt by the Mysore king Krishṇarāja Voḍeyar III. The illustrious Vidyāpūrṇa tīrtha Śrīpāda is stated to have been the pontiff of the mutt at the time of the grant. This is one of the numerous presentations given to the mutt by Krishṇarāja Vodeyar III. The record is not dated.

78.

On the plate covering the step of the gold manṭapa of the same mutt.
Nāgari characters.

ಅದೇ ಮಠದ ಬಂಗಾರ ಮಂಟಪದ ಮೆಟ್ಟಿಲಿಗೆ ಹಾಸಿರುವ ತಗಡಿನ ಮೇಲೆ ಬರೆದಿರುವುದು.
ನಾಗರಾಕ್ಷರ ಮತ್ತು ಸಂಸ್ಕೃತ ಭಾಷೆ.

1. ಶ್ರೀಮದ್ವ್ಯಾಸೇಂದ್ರ ಸಿಂಹ್ವಾಸನ ಪರಿವೃಢತಾರೂಢ ಸುಪ್ರೌಢಕೀರ್ತಿ ಶ್ರೀವಿದ್ಯಾವಲ್ಲಭಾಖ್ಯ ವ್ರತಿಕುಲ ಪತಯೇ ಕೃಷ್ಣರಾಮಾರ್ಚನಾರ್ಥೇ॥ ತುಂಗಶ್ರೀರಂಗಪುರ್ಯಾಂ ಶುಭವಿಭವ ಶರನ್ಮಾಘಮಾಸಾದಿಪಕ್ಷೆ ಷಷ್ಠ್ಯಾಂ ಶ್ರೀಪೂರ್ಣಪೂರ್ಣಪ್ರಭುರದಿಶದಿಮಂ ಮಂಡಪಂ ಹೈಮಮಗ್ರ್ಯಂ.

श्रीमद्व्यासेंद्र सिंह्वासन परिवृढतारूढ सुप्रौढकीर्ति श्रीविद्या वल्लभाख्य व्रतिकुलपतये कृष्ण रामार्चनार्थे॥ तुंग श्रीरंगपुर्यां शुभविभव शरन्माघमासादि पक्षे षष्ठ्यां श्रीपूर्णपूर्ण प्रभुरदिशदिमं मंडपं हैममग्र्यं.

Translation.

To the chief of ascetics named Vidyāvallabha, possessed of great glory and seated on the throne of the great Vyāsēndra, for the worship of (the gods) Kṛishṇa and Rāma, the auspicious Pūrṇaprabhu (Purṇaiya) presented this excellent gold manṭapa (pavilion) on the 6th lunar day of the bright half of Māgha in the year Vibhava.

Note.

This records the gift of the gold manṭapa in the Vyāsarāya mutt at Sōsale by Dewan Purnaiya who was governing the Mysore State during the minority of the king Kṛishṇarāja Voḍeyar III from 1799 to 1811 A.D. The gift is stated to have been made at Seringapatam where Pūrṇaiya was residing, for the worship of the gods Kṛishṇa and Rāma. Of the images of these gods, the Krishṇa or Gōpālakrishṇa image first came into the possession of the mutt during the time of its great guru Vyāsatīrtha. Rāma or Paṭṭābhirāma or Rāmachandradēvaru has been worshipped in the mutt since the days of Madhvāchārya, the founder of the Dvaita system.

Vidyāvallabhasvāmi, the donee, was an ascetic guru of the Vyāsarāya mutt whom the Mysore king Kṛishṇarāja Voḍeyar III later invited to the Mysore State from Kumbhakōṇam and built a mutt for him at Sōsale and presented numerous jewels to the deities worshipped in the mutt.

The date of the presentation of the gold manṭapa is given as Vibhava sam. Māgha śu 6 and corresponds to Saturday, 21st January. 1809 A.D. taking the only year Vibhava occurring during the period when Pūrnaiya was the Dewan.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED ACCORDING TO DYNASTIES AND DATES

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
			RASHTRAKUTA.
175	47	No date—c. 790 A.D.	Gōvinda III ....
			GANGA.
131	31	4th regnal year—C. 610 A.D.	Durvinīta ....
208	75	Ś 741, solar eclipse—(?) Sunday 26th June 819 A.D.	Rāchamalla I
145	34	?	Rāchamalla I (?) ....
111	2	(?) Thursday 10th April 973 A.D.....	Mārasinga ....
113	3	No date	Permāḍi (Mārasinga) ....
171	41	No date (10th century)	Nītimārga ....
			KADAMBAS
171	41	No date (10th century)	No name ....
201	68	Do (12th century)	Taila (?) ....
			CHALUKYA.
111	2	Thursday 10th April 973 A.D.	Tailapa II ....
190	61	Ś 923 Plavanga [Māgha] bahuḷa Panchami Bṛhaspativāra—Thursday, 5th February 1002 A.D.	Satyāśraya ...

Contents and Remarks

Appears to record the grant of some honour called Prabhūtuṅga to Prabhūtuṅga Māḷa by Prabhūtavarisha Gōvinda, in addition to some lands free of certain taxes.

Registers the grant of the village Peṇṇaūr in the Korikunda-vishaya by the Gaṅga king Durvinīta to Kāpāliśarma, son of Agniśarma.

Registers the gift of the village Perjjaraṅgi belonging to Eḍediṇḍe 70 in Marugere vishaya by the Gaṅga king Rāchamalla to Nāgadēva bhaṭṭa, grandson of Bhaṭṭa Vinaya and son of Tadaṅguṭṭi Sōmayāji.

Since an important plate is missing from the record, the names of both the donor and the donee are lost, so that it is not possible to assign the record to any king. The first three plates give the Ganga genealogy up to Śivamāra II.

Appears to record the death of a hero in a battle between the armies of Tailapa and Pañchala dēva. Pañchala dēva was a subordinate of Mārasinga, the Gaṅga king.

Appears to record the death of Bhuvanāditya, son of Poletāḷva and the setting up of the stone in his memory by Biyyaḷ, concubine of śrī Permāḍi.

Records the grant of Bāḷgaḷchu upon the death of some hero, probably belonging to the later Kadamba dynasty which was subordinate to the Gaṅgas.

See above under Gaṅgas.

Records the death of Pemma Kētayya, servant of Dāsara, the chieftain of Baḷḷavenāḍ, while fighting.

See above under Gaṅgas.

Appears to record the construction of a temple by Aychayya, his wife Arasabbe and his son, and the grant of some land to Amirttarāsi.

Page number in the Report	Inscription number in the Report	Date	Ruler
193	64	Ś 998 Naḷa sam. Pushya śu. 13 Ādityavāra—Sunday 11th December 1076 A.D.	Bhuvanaikamalla Sōmēśvara.
193	63	No date (12th century)	Bhūlōkamalla ....
			HOYSALAS
173	42	Śārvari sam.—1120 A.D.	Bhujabaḷa Vīraganga Poysaḷa dēvaru (Vishṇuvarddhana).
170	40	Bahudhānya sam. Kār. śu. 1 Śukravāra: Friday, 24th October 1158 A.D.	Narasimha I ....
117	9	No date (12th century)	Jagadēkamalla (?) Narasimha I. ....
174	46	Sarvadhāri sam. Vaiśākha Amāvāsya, Śukravāra: Friday, 5th May 1228 A.D.	Narasimha II ....
126	26	No date (about 1270 A.D.)	Narasimha III ....
123	22	Viśvāvasu and the constellation Pūśa.	No name ....
			CHOLAS
115	5	No date (early part of the 11th century).	Rājēndra Choḷa I (?) ....
119	14	Do	Do ....
124	24	No date (about 1020 A.D.)	Do ....
			SANTARAS
186	57	No date (13th century)	Bīrarasa ....
			SINDAS
198	66	Ś 1088 Vyaya sam. Bhā. ba. 13 Ādi(?): Thursday, 25th August or Friday 23rd September 1166 A.D.	Īśvaradēva I ....

Contents and Remarks

Registers the grant of one *mattar* of wet land in the village Sirivoḷal by Nalleyāchāryar for the service of the god Siddhēśvara set up to the south of Beṇḍeyakere.

Records the death of Kētaya of Manavāne in a cattle raid.

Appears to register the grant of some land on the death of a hero.

Records the installation of the image of Nandi in front of the god at the Mahādēva temple at Honnāvāra by Surigeya Gangaṇa.

Registers the grant of some land for the service of food offerings of the god Kūttāḍundēvar.

Records the grant of 10 gadyāṇas for the stone work of the pavement in the Sōmanātha temple by the pupils of Chikka Bhēruṇḍana maṭha.

Registers the grant of some village to the mahājanas of Chikka Sōmanāthapura by Narasimhadēvarasa.

Contains some titles of the Hoysaḷa kings.

Gives the details of the boundaries of some land granted perhaps to the Appramēyasvāmi temple at Maḷūr.

Registers the grant of some land for purchasing oil to light two lamps every day before the god Apramēya at Maḷūr.

Two khaṇḍugas of land are stated to have been granted to the god Kṛishṇadēva.

Describes the exploits and death of a warrior named Kāḷeya in some battle.

Records the exploits and death of a hero named Mallagauḍa in some battle probably against Baligauḍa.

Page number in the Report	Inscription number in the Report	Date	Ruler
			VIJAYANAGAR
156	37	Ś 1283 Śārvari sam. Āśvi. śu. 13—Wednesday, 3rd Sept. 1360 A.D.	Bukkarāya I ....
179	50	No date (latter half of the 14th century).	Harihara II ....
181	53	Ś 1301 Kāḷāyukti sam. Pushya ba. 3 Monday, 26th Dec. 1379 A.D.?	Do ....
204	72	Ś 1314 Vishu sam. Śrā. śu. 10 Wednesday—20th July 1401 A.D.?	Do ....
129	29	Virōdhi sam. Kār. śu. 10, Thursday—18th October 1409 A.D. Friday?	Do ....
188	59	Vayiśākha ba. 3 Wednesday (15th century A.D.)	Pratāpa Virūpāksharāya ....
168	38	Ś 1458 Manmatha sam. Mārgaśira ba. 12—Tuesday, 21st Dec. 1535 A.D.	Achyutarāya ....
			MYSORE.
236	78	Vibhava sam. Māgha śu. 6—Saturday, 21st January 1809 A.D.	Dewan Pūrṇaiya ....
166	39	Āngīrasa sam. Phāl. ba. 30 Thursday—1st April 1813 A.D.	Krishṇarāja Waḍiyar III
205	73	14th Oct. 1818 A.D.	Do ....
189	60	No date	Do ....
235	77	Do	Do ....
			CHIEFS.
			ARASA
204	72	Ś 1314 Vishu sam. Śrā. śu. 10 Wednesday—20th July 1401 A.D.?	Jannarasa Voḍeyar ....

Contents and Remarks

Records the grant of two villages to provide for the ceremonies of the god Janārdana of Pāḷya, by Tippāmātya.

A *nishidhikal* set up, probably, on the death of a female during the reign of Brahma of Tavanidhi, a subordinate of Harihara II.

Records the death, by the rite of *sanyasana*, of Bommaṇa, ruler of Tavanidhi.

This is a vīragal recording the death of a warrior named Tuṟabagauḍa in the battle against Malapa. Tuṟabagauḍa appears to have been the Daṇṇāyaka of Jannarasa Voḍeyar of Āraga, himself a subordinate of Harihara II.

Records the setting up of the garuḍagamba by Baireyanāyaka, son of Soṇṇiyanāyaka in front of the Chennakēśava temple at Jāla. Soṇṇiyanāyaka was a general under the Vijayanagar king Harihara II.

This is a vīragal recording the death of some gauḍa and his wives.

Records the grant of some land to the god Janārdana of Savanipāḷaya by Raghupatirāja Voḍeyar, Kempasingaya of Bemaratūr and the ruler of Pākonta. The donors appear to have belonged to a mutt of Pradyumna Voḍeyar. Raghupatirāja Voḍeyar was the brother-in-law of Tirumalarāja mahā arasu, a subordinate of Achyutarāya.

Records the gift of the gold maṇṭapa in the Vyāsarāya mutt of Sōsale by Dewan Pūrṇaiya.

Records the grant of some land of the value of 12 varahas for the worship and other ceremonies of the Rāmēśvara temple at Mahārājanadurga by the King.

Records the grant of some lands by the King to Bakshi Bhīmarao of the Huzur Savār Kacheri in recognition of the able and distinguished services rendered by the latter to the British and Mysore Governments.

Records the presentation of the silver kirīṭa to the god by the King.

Records the grant of the throne to the god Gōpālakṛishṇa in the Vyāsarāya matt by the King.

See above under Vijayanagar.

Page number in the Report	Inscription number in the Report	Date	Ruler
			MADHURA
231	76	Ś 1564 Chitrabhānu sam. Vai. śu Paurnima, Chitta constellation—Monday 2nd May 1642 A.D.?	Tirumalanāyaka
			BELAGUTTI
197	65	Ś 1612 Pramōdūta sam. Vai. śu. 15—Monday, 12th May 1690 A.D.	Bōḷe Narasapa Nāyaka
			MISCELLANEOUS
179	51	No date (c. 8th century A.D.)	No name
131	30	No date (c. 9th century A.D.)	Do
207	74	Ś 935 Pramādīcha sam. Āshāḍha śu. 10—Monday, 21st June 1013 A.D.	Do
200	67	Chālukya Vikrama era, 55th year Parīdhāvi sam. Māgha ba. Amāvāsya-Tuesday, 7th Feb. 1133 A.D.	Do
202	69	Ś 1318 Dhātu sam. Māgha śu. 4—Wednesday, 3rd Jan. 1397 A.D.	Do
203	71	Ś 1324 Chitrabhānu sam.—1402 A.D.	Do
180	52	Ś 1380 Vai. ba 6 Monday—8th July 1458 A.D. Thursday?	Do
129	28	Ś 1477 Vikrama sam. Māgha śu. 10—Tuesday, 21st Jan. 1556 A.D.?	Do
154	35	Parīdhāvi sam. Jyeshṭha ba. 5—8th June 1612 A.D.?	Do

Contents and Remarks

Registers the gift of the village Ayyūr to the god Gōpālakṛishṇa in the Vyāsarāya matt at Sōsale by the Chief.

Registers the grant of some land to the matt of the ascetic of Virattitōṭa by the ruler.

The record gives the name of Siri Kagi who appears to have died fighting in the battle.

Contains merely the name śrī Nāgamāra written in the 9th century characters.

This is a *nishidhikal* set up in memory of a certain Mākabbeganti by Bīchagauḍa.

Records the self-sacrifice of Bīrayya by entering fire in order to fulfil some oath.

Records the death of Saṃgeyanāyaka in some battle.

Records the death of a hero named Ariyapa and his wives Dēmāyi and Mallāyi.

Records the death of Bommarasi as *sati* on the death of her husband Malapa.

Records the presentation of a Nandikamba to the god Basavarāja by Nagarūra Basavarasa.

Records the grant of some land to Kantivoḍeyar by Dayenayakka.

APPENDIX A.

List of Photographs taken during the year 1941–42.

Serial No.	Size	Description	View	Village	District
1–5	12″×10″ ...	Archæological Exhibition.	Views ...	Mysore	Mysore
6–7	8½″×6½″ ...	Do ...	Do ...	Do	Do
8–10	Do ...	Basti on hill ...	View of Gomata ...	Sravanagudda.	Do
11–12	6½″×4¾″ ...	... ...	View of hill ...	Do	Do
13	Do ...	Basti on hill ...	Gomata with front mantapa.	Do	Do
14	Do ...	Anjaneya temple ...	Anjaneya ...	Bilikere	Do
15	Do ...	Do ...	Brindavana ...	Do	Do
16	10″×8″ ...	Stone inscription ...	...	Bagur	Chitaldrug
17–18	Do ...	Copper plates— Saliggame grant of the Ganga King Konguni Muttarsa.	...	...	...
19–20	Do ...	Copper plates—Cholasettipalli grant of Devaraya II.	...	...	...
21–22	Do ...	Copper plates—Kānvapura grant of Harihara II.	...	...	...
23–24	Do ...	Copper plates—Pratapa Bukkarajapura grant of the reign of the Vijayanagar king Harihara II.	...	...	...
25	Do ...	Copper plates—seal	...	...	...
26	6½″×4¾″ ...	Copper plate—Pratapa Bukkarajapura grant of the reign of the Vijayanagar king Harihara II.	...	...	...
27–29	Do ...	Coin plates ...	...	...	...
30–44	Do ...	Isila (Brahmagiri) Excavation finds.	...	Brahmagiri near Siddapur.	Chitaldrug
45	8½″×6½″ ...	Yoganarasimha temple.	Yoganarasimha ...	Mudigere	Hassan
46–48	Do ...	Cromlechs ...	...	Kondajji	Do
49–50	Do ...	Allalanatha temple ...	Allalanatha ...	Do	Do
51	Do ...	Fort ...	Ganesa ...	Adagur	Do
52	Do ...	Isvara temple ...	Mahishasuramardini ...	Gonisomenahalli	Do
53	Do ...	Do ...	Mahishasuramardini and Sarasvati.	Do	Do
54	6½″× 4¾″ ...	Janardana temple ...	Rama shooting Mayamriga.	Palya	Hassan
55	Do ...	Do ...	Kolata figure group ...	Do	Do
56	Do ...	Do ...	Janardana ...	Do	Do
57	Do ...	Nārāyaṇa temple ...	Nārāyaṇa ...	Chikkadalur	Do

APPENDIX A—*contd.*

Serial No.	Size	Description	View	Village	District
58–59	6½″×4¾″ ...	Carvings on a cocoanut shell.	...	Koravangala	Hassan
60	Do ...	Hariharesvara temple	Ranganatha on lintel ...	Hariharapura	Do
61–63	Do ...	Cromlechs ...	...	Pungame	Do
64	Do ...	Mallikarjuna temple	Hoysala group (front)	Adagur	Do
65	Do ...	Do ...	Do (back) ...	Do	Do
66	Do ...	Kallesvara temple ...	Tower with Hoysala (group)	Do	Do
67	Do ...	Group of temples ...	South-west view ...	Kasipura (Bechirak)	Do
68	Do ...	Rama temple ...	Pillars of verandah ...	Do	Do
69	Do ...	Do ...	Sita ...	Do	Do
70	Do ...	Group of temples ...	Snake charmer in the main entrance.	Do	Do
71	Do ...	Do ...	Bhakta figure ...	Do	Do
72	Do ...	Do ...	View of mantapa ...	Do	Do
73	Do ...	Kodandarama temple	South-west view ...	Hiremagalur	Kadur
74	Do ...	Do ...	Yoganarasimha ...	Do	Do
75	Do ...	Do ...	Venkatēśa (Mādhava) ...	Do	Do
76	Do ...	Isvara temple ...	Interior View ...	Do	Do
77	Do ...	Do ...	Jaḍemuni (front) ...	Do	Do
78	Do ...	Do ...	Do (back) ...	Do	Do
79	Do ...	Do ...	Bull ...	Do	Do
80	Do ...	Do ...	Doorway ...	Do	Do
81	Do ...	Parasurama temple ...	Inscription ...	Do	Do
82	Do ...	Isvara temple ...	Dvarapala ...	Brahma-samudra.	Do
83	Do	Do ...	Do ...	Do	Do
84	8½″×6½″ ...	Kodagina Kaifiat (a manuscript).	...	...	...
85	12″×10″ ...	Minute by the Most Hon'ble The Governor-General Dalhousie.	...	Seringa-patam.	Mysore
86–89	8½″×6½″ ...	Paintings from Bijapur	...	...	...
90–91	Do ...	Chikkabbehalli- Grant of Krishnaraya.			
92–93	Do ...	Vijayapura Inscription of the Ganga King Ereyappa (T.N. 253).	...	...	...
94	Do ...	Tadimalingi Inscription of Somanayaka (T. N. 222).	...	...	...
95	Do ...	Vijayapura Inscription of the Ganga King Muttarasa (T.N. 252).	...	...	...
96	Do ...	Maddur Narasimha-svami temple Inscription on Chakrabandha.	...	...	...
97	Do ...	Algod Inscription of the Ganga King Sri-purusha.	...	...	...

APPENDIX A—*contd.*

Serial No.	Size	Description	View	Village	District
98	8½″×6½″ ...	Vijayanarayana temple Inscription of Rustum Khan Odeyar at Gundlupet.	...	...	...
99	Do ...	Lakshmikantasvami Temple Inscription of Simhabhupati (Mysore 126).	...	...	...
100	Do ...	Talakad Inscription of Nitimarga Permanadigal (T.N. 204).	...	...	...
101	Do ...	Ayyanuru Inscription of Kulottunga Chola I (Hg. 128)	...	...	...
102	Do ...	Tayalur Inscription of Nolambadhiraja, Maddur.	Revised (South face) ...	...	...
103	Do ...	Do	Revised (North face) ...	...	...
104	Do ...	Do	Revised (East) ...	...	...
105	Do ...	Marehalli Narasimhasvami temple Inscription of the Chola King Rajendra I.	...	...	...
106–122	Do ...	Devanagara Agrahara grant of Chikkadevaraja Odeyar.	...	...	...
123–124	6½″×4¾″ ...	Do	...	...	...
125–126	8½″×6½″ ...	Grant to the Vyasaraya Mutt by Vijayaraghunatha Setupati.	...	...	...
127–128	Do ...	Yelavanka grant of Sri Rangaraja II to Sri Rama Chandra Tirtha Sripada of Vyasaraya Mutt.	...	...	...
129–130	Do ...	Jakkarayanahalli grant of Krishnaraya to Vyasaraya Tirtha.	...	...	...
131	Do ...	Chamarajesvara Temple at Chamarajanagar, Tower Inscription of Krishnarāja Wadiyar III.	...	...	...
132–133	Do ...	Copper plate grant (T. N. 171).	...	...	...
134–135	Do ...	Copper plate grant (T. N. 162).	...	...	...
135–136	Do ...	Copper plate grant (T. N. 162).	...	...	...
137–138	Do ...	Copper plate grant: Seal of copper plate (Photo of Estampage) (Mysore 116).	...	...	...

APPENDIX A—*concld.*

Serial No.	Size	Description	View	Village	District
139	6½″×4⅝″ ...	A coin from the excavation finds (enlarged).	...	...	...
140	Do ...	Yoganarasimha temple	Interior view ...	Macheri ...	Kadur
141	Do ...	Do	Yoganarasimha ...	Do	Do
142	Do ...	Isvara temple ...	View ...	Tangali ...	Do
143–144	Do ...	Inscription on a boulder	Do ...	Hulikal ...	Do
145	Do ...	Do	Sarasvati ...	Yellambalasi	Do
146	Do ...	Gangesvara temple ...	Doorway ...	Do	Do
147–152	Do ...	Kallesvara temple ...	Figures on base of pillars	Garji ...	Do
153	Do ...	Do	Figure of Shanmukha ...	Do ...	Do
154	Do ...	Do	Navaranga doorway ...	Do ...	Do
155	Do ...	Do	Interior view of navaranga.	Do ...	Do
156	Do ...	Do	Pillar in Navaranga ...	Do ...	Do
157	Do ...	Iṡvara temple ...	View ...	Mudigere ...	Do
158	Do ...	Do	Virabhadra ...	Do ...	Do
159	Do ...	Do	Venkatesa ...	Do ...	Do
160–161	8½″×6½″ ...	Do	Inscription stone ...	Do ...	Do
162	6½″×4¾″ ...	Do	View of inscription stone	Do ...	Do
163	Do ...	Gangēśvara and Brahmeśvara temples	North-east view ...	Asandi ...	Do
164	Do ...	Do	South-east view ...	Do ...	Do
165	8½″×6½″ ...	Do	North-east view ...	Do ...	Do
166	Do ...	Do	South-east view ...	Do ...	Do
167	Do ...	Do	View of pillars ...	Do ...	Do
168	Do ...	Vīrabhadra temple ...	South-west view ...	Do ...	Do
169–170	Do ...	De	Railings on either side of doorway.	Do ...	Do
171	6½″×4¾″ ...	Yoganarasimha temple	East view ...	Shingapura	Do
172	Do ...	Do	Simhalalata ...	Do ...	Do
173	Do ...	Do	North-east view ...	Do ...	Do
174	Do ...	Someśvara temple ...	Vessels found in Prasanna Someśvara temple	Somapura ...	Do
175	Do ...	Kalleśvara temple ...	A pillar in Navaranga...	Chennagiri	Do
176–177	Do ...	Balabasava ...	...	Do ...	Do
178–181	Do ...	Sannads in the custody of the Muslims at Nallur.	...	...	Do
182	8½″×6½″ ...	Narasimha temple ...	Chintamani Narasimha...	Kudli ...	Shimoga
183	6½″×4¾″ ...	Seal of Devanagara Agrahara grant of Chikkadevaraja Odeyar.	...	...	
184 185	Do ...	T. N. 169, Supplement (Copper plate).	...	...	
186	Do ...	T. N. 172 Mysore Supplement (Copper plate).	...	...	
187–213	6½″×4¾″ ...	Iśila excavation finds, etc.	...	Brahmagiri	Chitaldrug
214–238	8½″×6½″ ...	Do	...	Do	Do

APPENDIX B.

List of Drawings prepared during the year 1941-42.

1.	Hariharēśvara Temple, Hariharpura	Ground plan.
2.	Yōgānarasimha Temple, Mudigere	Do
3.	Lakshmīnārāyaṇa Temple, Aḍagūr	Do
4.	Navaraṅga doorway, Iśvara Temple, Hiremagaḷur	Pen sketch.
5.	Excavation No. 16, Brahmagiri	Do
6.	Do do	Colour drawing.

APPENDIX C.

List of Books acquired for the Library of the Office of the Director of Archæological Researches in Mysore, Mysore, during the Year 1941-42.

Sl. No.	Title of the book	Remarks
1	The Mysore University English-Kannada Dictionary (Part VI).	Received from the English-Kannada Dictionary Office, Bangalore.
2	The Dvaita Philosophy and its place in the Vedanta.	Received from the Registrar, University of Mysore, Mysore.
3	Shimoga District Hand-book, 1939 ...	Do
4	Kadur District Hand-book, 1938 ...	Do
5	Chitaldrug District Hand-book, 1939 ...	Do
6	Hassan District Hand-book ...	Do
7	Kolar District Hand-book, 1939 ...	Do
8	Silver Jubilee Souvenir of Mysore University, 1941...	Do
9	Copy of Mysore University Question Papers for 1941	Do
10	Yashodhara Charitreya Sangraha ...	Do
11	A Grammar of the Oldest Kanarese Inscriptions ...	Do
12	Purananama Chudamani ...	Do
13	Greekara Tatvasastra Sangraha ...	Do
14	The Mysore University Calendar, 1940-41-42, Vol. I.	Do
15	Hindudesada Bhucharite ...	Do
16	Kaveri Charitam, 1923 ...	Do
17	Do 1923 ...	Do
18	Subject Index to the Annual Reports on South Indian Epigraphy. (From 1887 to 1936) Madras.	Received from the Manager of Publications, New Delhi.
19	List of Inscriptions copied by the Office of the Superintendent for Epigraphy, Madras.	Do
20	Memoirs of the Archæological Survey of India, No. 64.	Do
21	Index to the Annual Reports of the Director-General of Archæology in India (1919 to 1929).	Do
22	Memoirs of the Archæological Survey of India, No. 53.	Do
23	Memoirs of the Archæological Survey of India, No. 63.	Do
24	Epigraphia Indo-Moslemica for 1937-38 ...	Do
25	Epigraphia Indica, Vol. XXVI for April 1941 ...	Do
26	Karnataka Inscriptions, Vol. I. ...	Received from the Director of Kannada Researches, Dharwar.
27	Muru Upanyasagalu by Govinda Pai ...	Do
28	Three Lectures by K. V. Subramhanya Iyer ...	Do
29	Annual Report on Kannada Research in Bombay Province for the Year 1939-40.	...
30	The Prehistoric Archæology of North-west Africa, Vol. XIX—No. I.	Received from the Peabody Museum, Cambridge, Massachusetts, U.S.A.
31	Landa's relegion De Las Gosas De Yugatan, Vol. XVIII.	Do
32	A Topographical List of Travancore Inscriptions ...	Received from the Director of Archæology, Travancore, Trivandrum.
33	South Indian Inscriptions ...	Received from the Superintendent, Govt. Press, Madras.

Sl. No.	Title of the book	Remarks
34	Selections from the Records of the Sringeri Mutt, Sringeri.	Received from the Office of the Sri Sringeri Mutt, Sringeri.
35	Excavation at Raigh, Dept. of Archæological and Historical Research, Jayapur.	Received from the Superintendent, Archæological Researches Dept., Jayapur State, Jayapur.
36	The Karnataka Mahabharata, Vol. IX.—Karnaparva	Received from the Curator, Govt. Oriental Library, Mysore.
37	Tattvamuktakalapa, Vol. II ...	Do do
38	Mysore Archæological Annual Report for 1940 ...	Received from the Director, Archæological Researches in Mysore, Mysore.
39	Do for the Year 1940 ...	Do do
40	Kumararama ...	Received from the Editor, Minchinaballi, Dharwar.
41	Sri Krishna-Raja-Wadiyar IV ...	Purchased from Mythic Society, Bangalore.

APPENDIX D.

Statement of Expenditure for the Year 1941-42.

	Rs. a. p.	Rs. a. p.	Rs. a. p.
Salaries.—			
Director's Allowance (Rs. 50 per month) ...	600 0 0		
Assistant to the Director (Rs. 300–25–350) ...	4,200 0 0		
Establishment	6,715 1 0		
Watchman for excavation area	45 0 0		
		11,560 1 0	
Travelling Expenses		829 3 0	
Office Expenses.—			
I. Contingencies	619 7 3		
II. Museum	103 13 0		
III. Printing	3,002 11 0		
IV. Clothing to Menials	62 14 0		
V. Furniture	492 0 0		
VI. Photographs for sale	200 0 0		
		4,480 13 3	
Library	...	1 1 0	
Excavation	...	796 5 0	
			17,667 7 3
Receipts remitted to the Treasury—			
Sale proceeds of publications, photographs and hire charges of blocks.	...		267 10 0
Total ...	...		17,935 1 3

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2. BRINDAVANA, HANUMAN TEMPLE, BILIKERE (p. 19).



3. KOLATA, JANARDANA TEMPLE, PALYA (p. 21).



4. VENKATESA (JANARDANA), JANARDANA TEMPLE, PALYA (p. 21).



1. A MODERN CARVING ON A CO-COANUT SHELL, DONE AT KORAVANGALA BY A GOLDSMITH



2. NARAYANA, NARAYANA TEMPLE, CHIKKA KADALUR (p. 25).



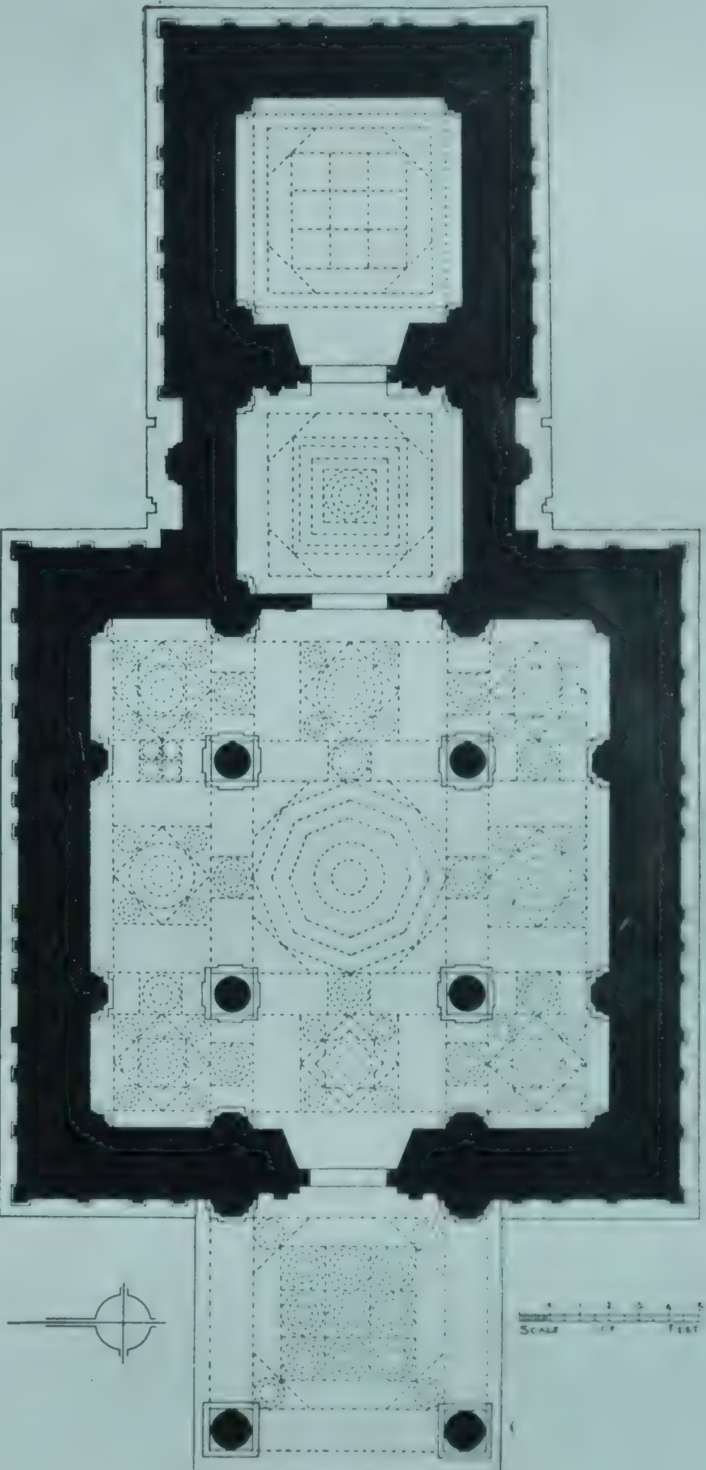
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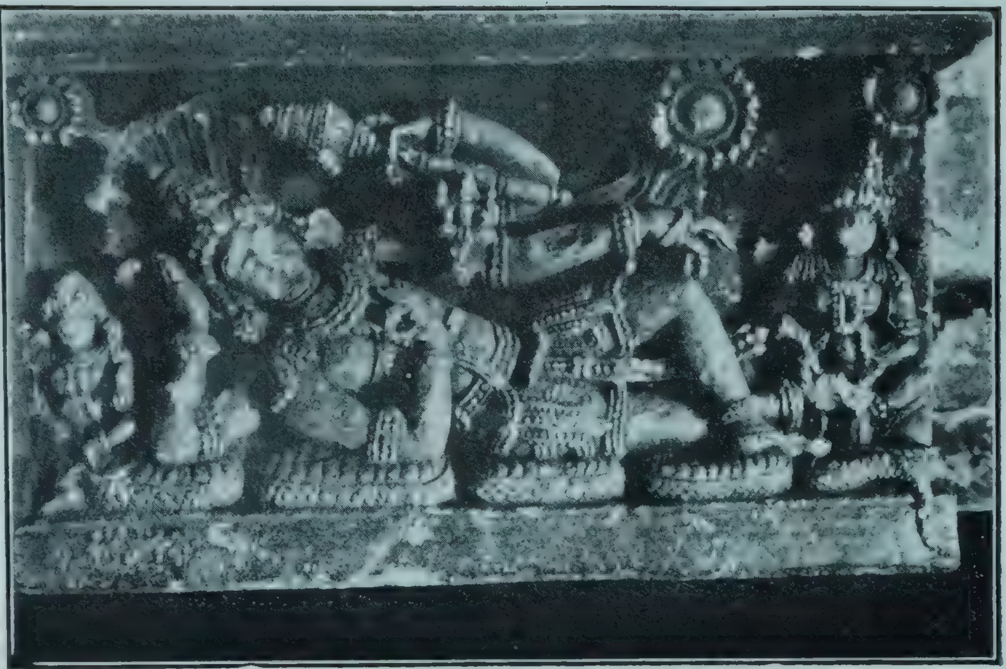
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SCALE OF FEET

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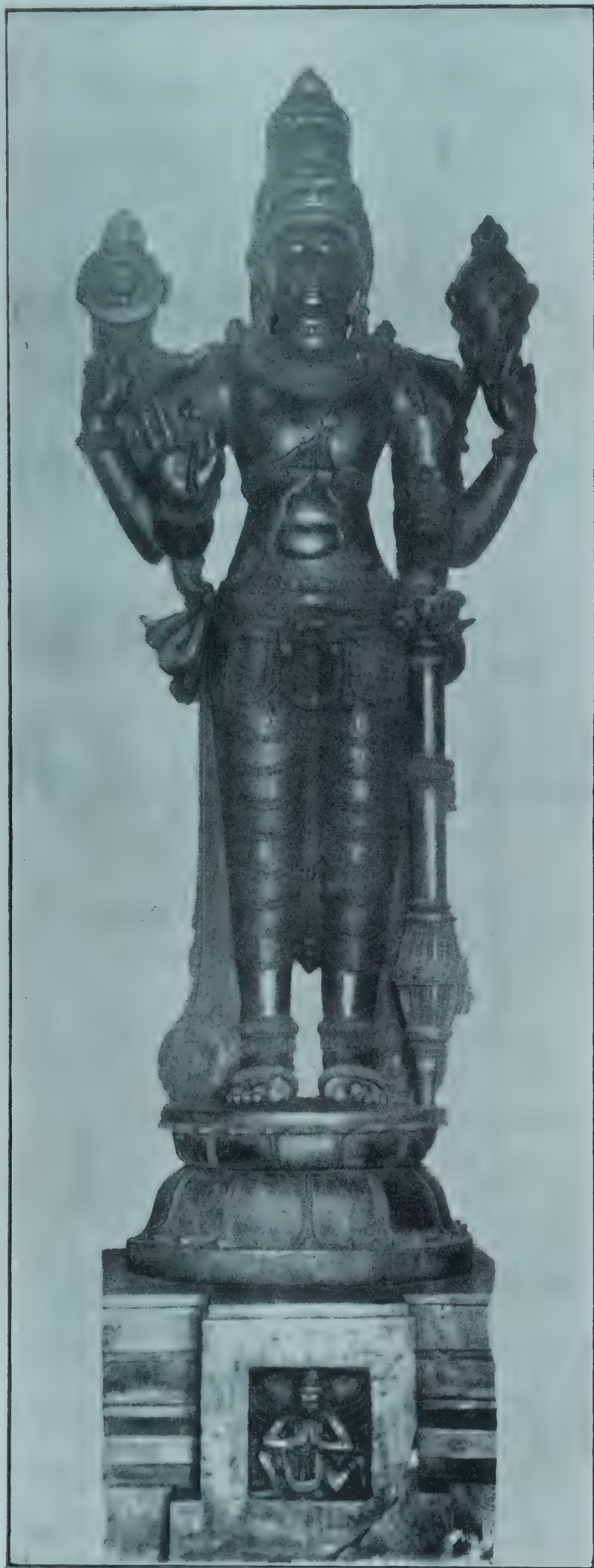
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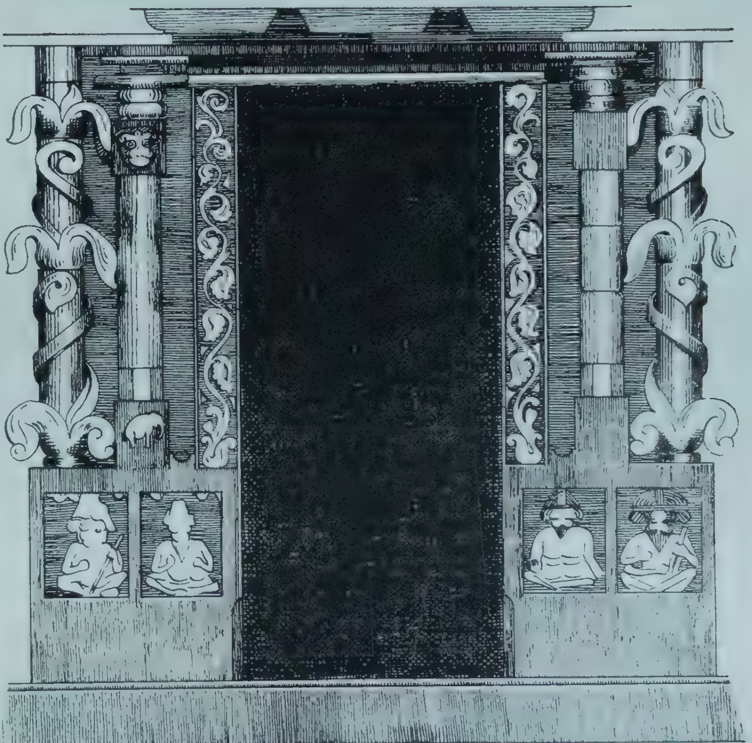
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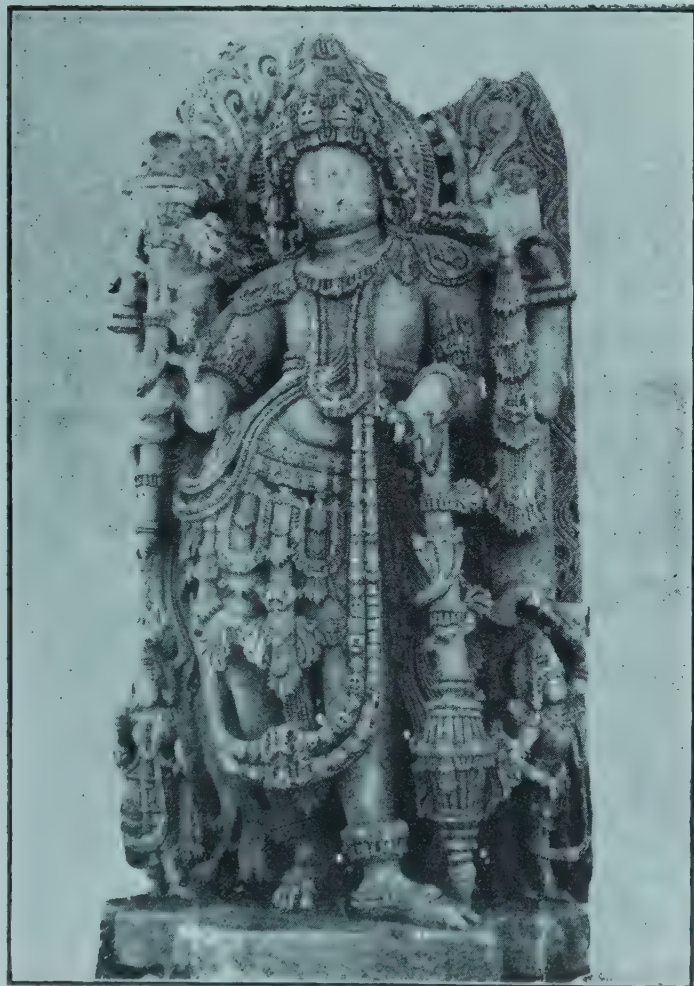




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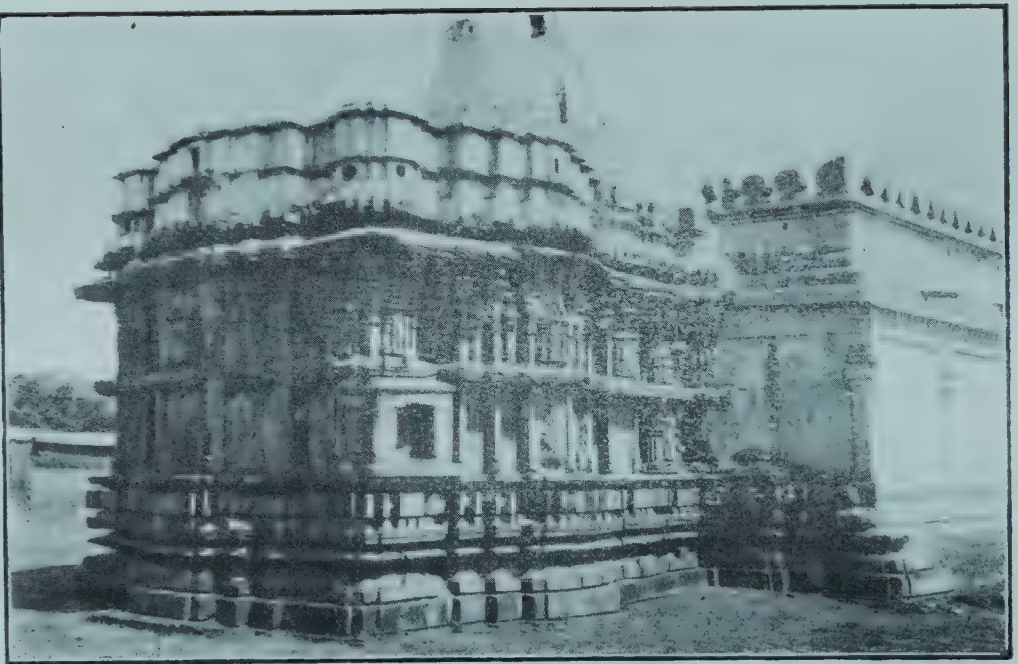
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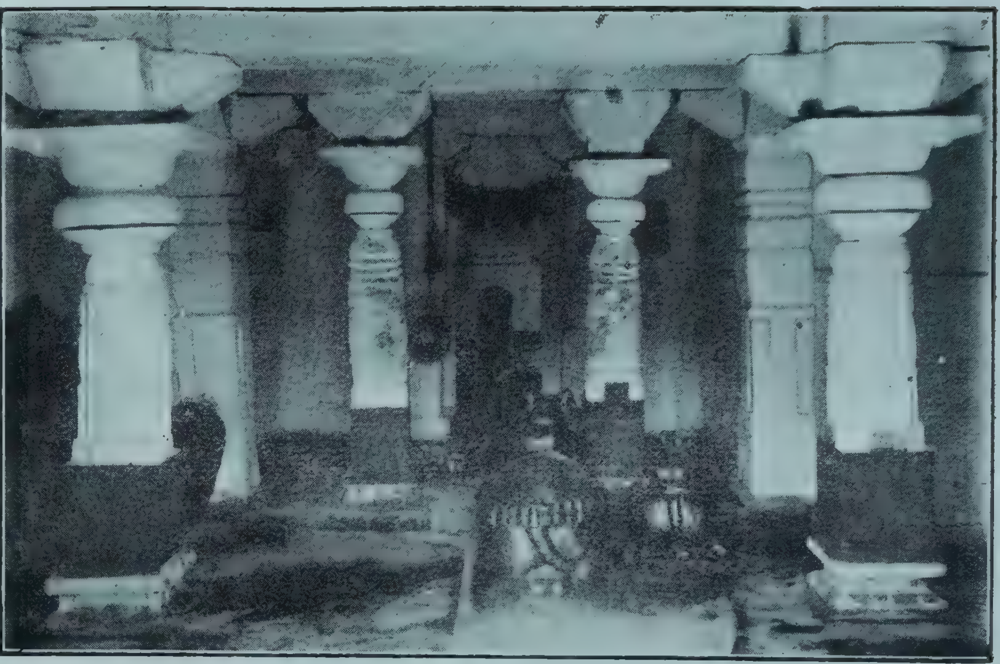
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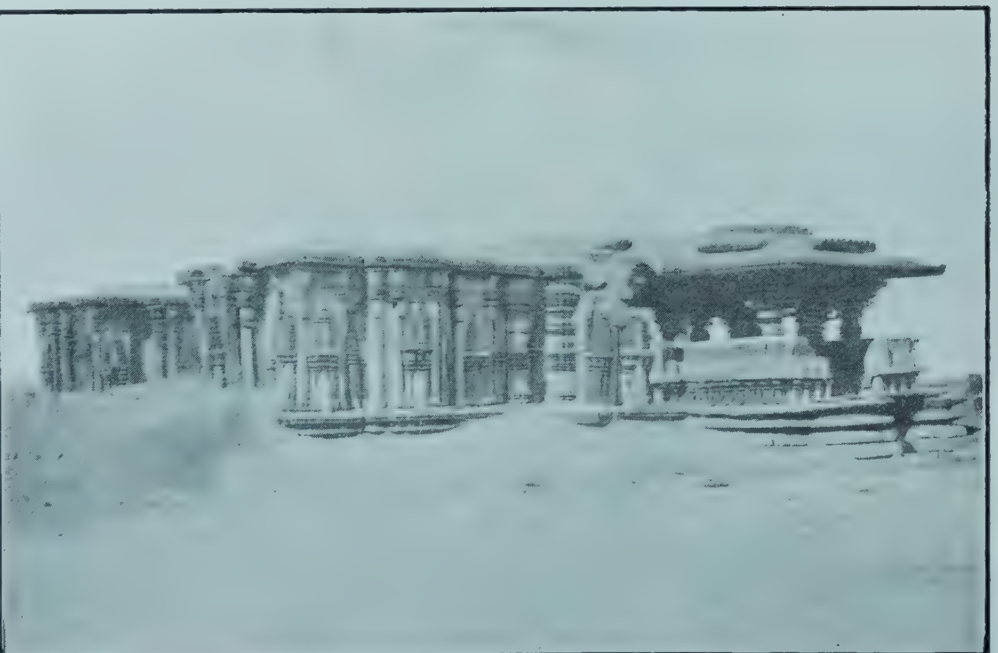
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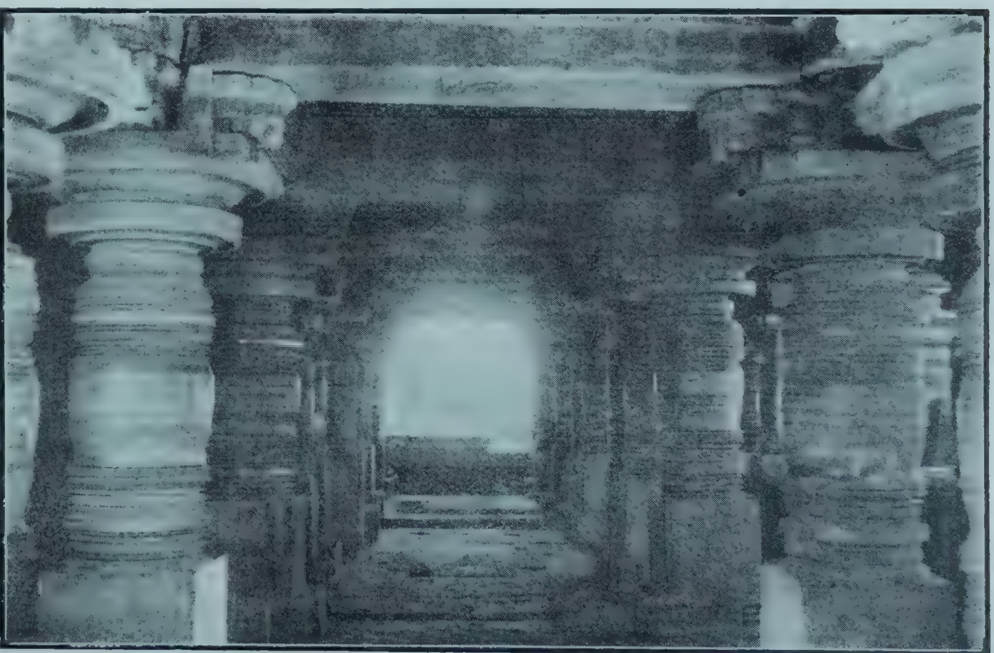
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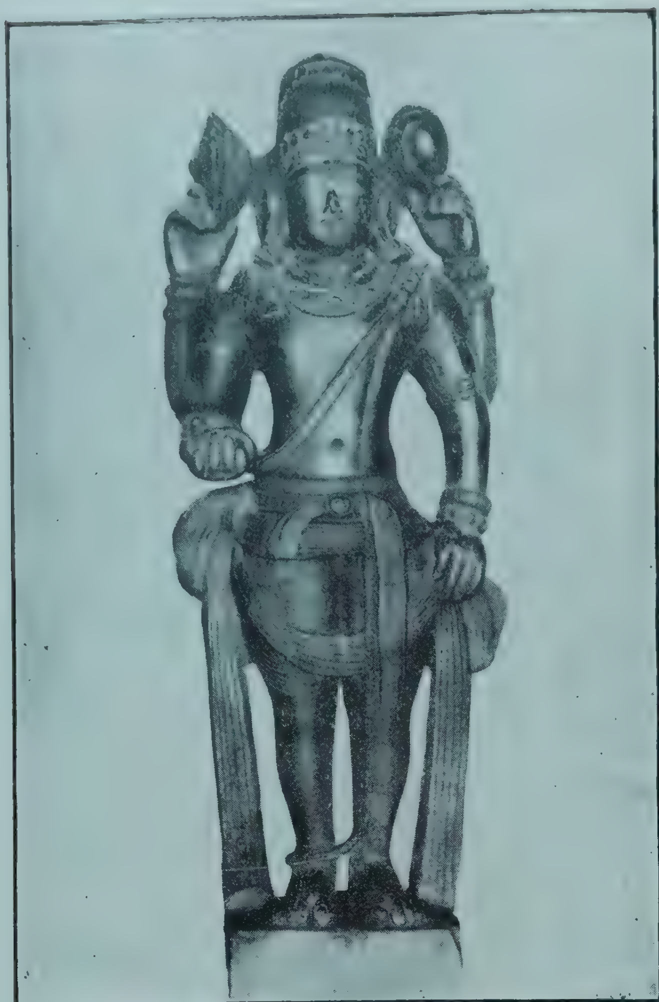
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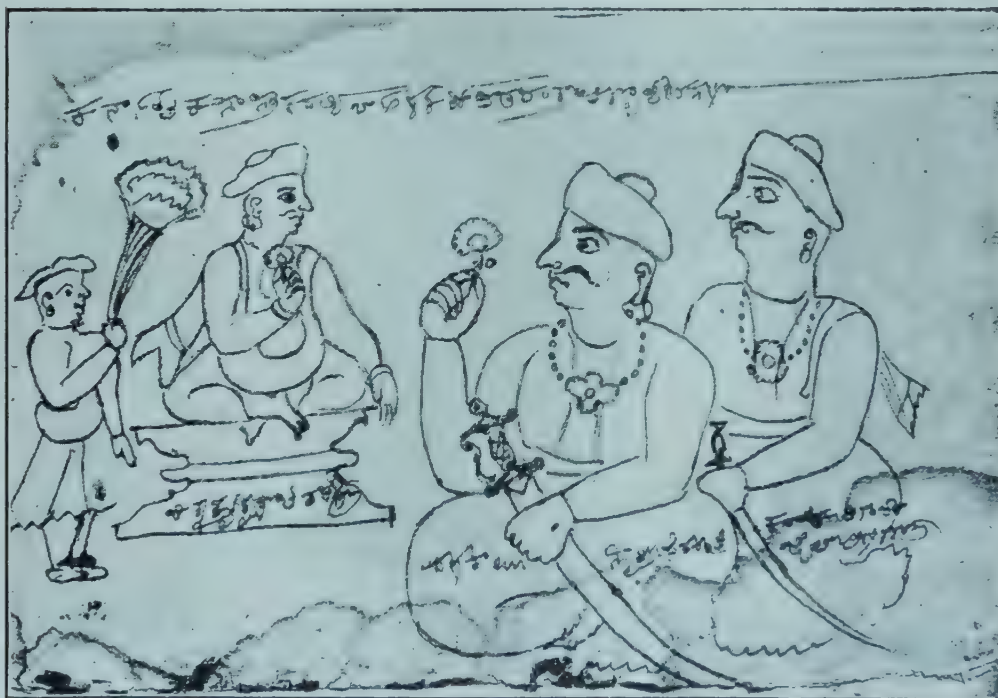
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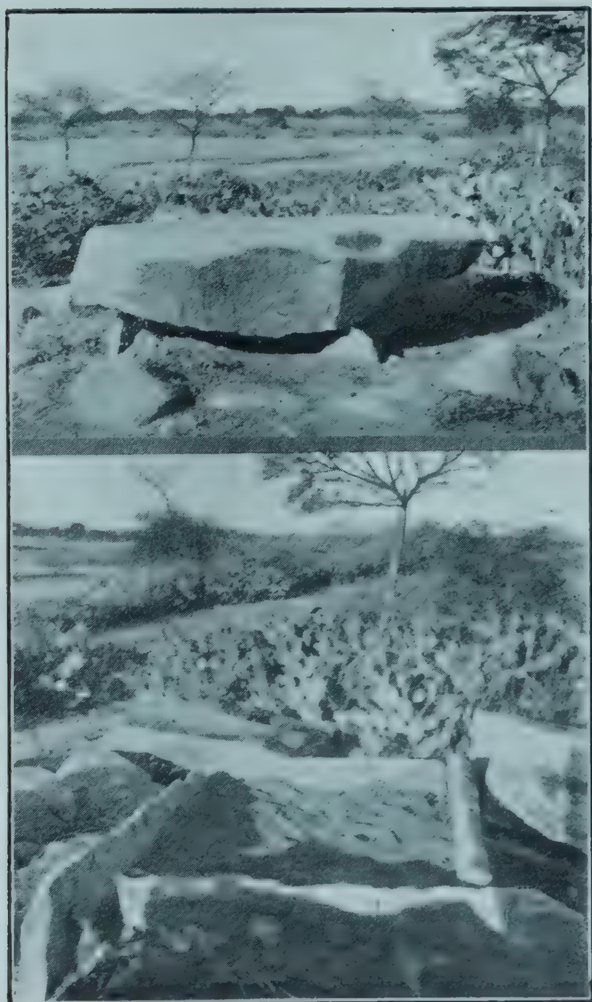
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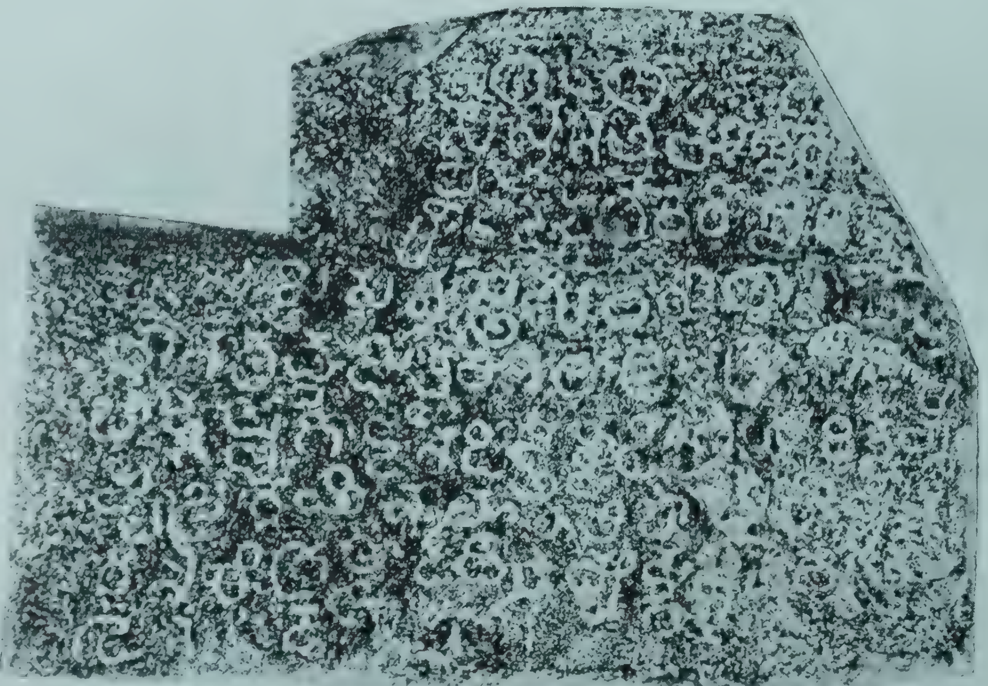
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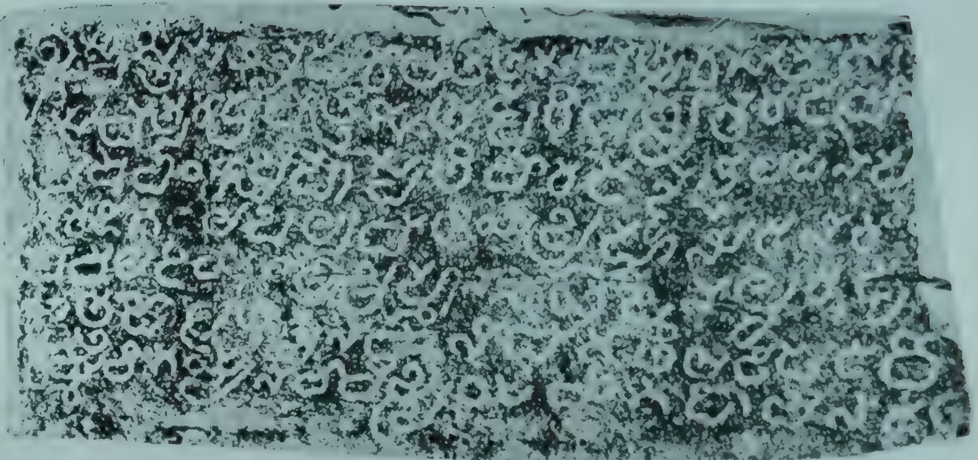
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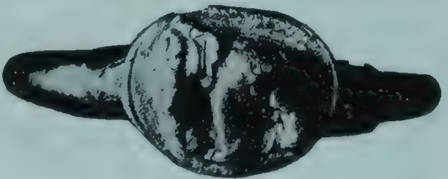


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